WESTERN LUMINARY.

A. T. SKILLMAN, PUBLISHER AND PROPRIETOR. A FAMILY RELIGIOUS NEWSPAPER. T. T. & W. D. SKILLMAN, PRINTERS.

Vol. XI.—No. 13. LEXINGTON, KY. WEDNESDAY, OCTOBER 8, 1834. Whole No. 531.

Rev. JOHN F. COONS, Editor.

TERMS.

Two Dollars per annum, payable in advance *Two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publisher*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates

LEXINGTON:
WEDNESDAY, *OCTOBER* 8, 1834.

For the Western Luminary.

Mr. Coons will permit me to make a few remarks on a piece selected from the Charleston (S. C.) Observer, which may be called A. B. C. D.

I would remark in general upon the piece, that it is to be commended for the candor and christian spirit with which it has been dictated. But at the same time, its simple statements, contain facts, calculated to awaken the church to the utmost degree of circumspection and alarm. In designating by the letters of the alphabet, the different shades of difference in sentiment in the Presbyterian Church, he tells us, that the letter A. (*old school*) confine themselves to the letter of the standards of our church, and that the only objection to that class is, that they are too intolerant to them who differ from them, particularly the *Elective Affinity brethren*. There is, therefore, no objection to this class in point of orthodoxy, neither can be, for they rigidly adhere to the Confession of Faith in the letter of it, using the very phraseology in which it was dictated by its framers. We may therefore, by a fair inference, take this class as the standard of orthodoxy, and the writer confesses that the church is much indebted to this class for the preservation of its purity. Every departure therefore from this standard, is so far a departure from the Confession of Faith. He states that the class B. profess to hold the doctrines of the Confession of Faith, but state them differently. That is to say, are *latitudinarians by construction only*. He states two of the doctrines on which they thus differ. *The atonement and natural and moral ability.* On the atonement, B. holds to a *general*, rather than a *particular atonement*. That is to say, that the atonement was a *governmental act*—that it was made for sin in the abstract—that in the covenant of grace there was no special reference to the elect, in the satisfaction of Christ—that it was made for the *non elect* as specially as for the *elect*.

Now, is this view of the Atonement *vicarious?* If the atonement was made for sin in the abstract—if it was only a *governmental act*, then does it not suit Devils as well as men? For they are sinners under the moral government of God, as well as men? Is such a construction of this most essential doctrine of the Bible, as is evidently inconsistent with the whole economy of the plan of redemption, to have the cloak of charity thrown over it by the church? Were Christ and his Apostles so tolerant with respect to essential errors? And is it intolerant in *old school men*, to complain against, and oppose such a construction of the doctrines of their confession, as evidently leads to essential error?

2. *Moral and natural ability.* That is to say, that the sinner has both natural and moral ability to keep God's commands, and comply with the terms of the Gospel, independently of the acts of the Spirit; otherwise it would be unjust in God to command. Hence the anxious sinner is expected to submit to the terms of the Gospel—believe and repent, and that his prayer to God for aid from the Spirit to enable him to submit, repent, and believe, is only an abomination in his sight. The bare statement of such a construction of the nature of *natural and moral ability*, without any comment, is sufficient to shew its contradiction, not only to the Confession of Faith, but also to the word of God and the standard writers on the doctrines of the Reformation—the justly celebrated Edwards not excepted; for it is unjust to impute such a view, to this great and good divine, so contrary to both his metaphysical and theological writings. Other peculiarities by construction on the doctrines of the confession, belonging to the class B. might be pointed out; but as our Charleston brother has adverted only to the two mentioned, we will not proceed any farther. Now reader, I wish you to note particularly here, how one false construction leads necessarily to another. The atonement being general, and not particular, and no provision being made in the plan of redemption for its spiritual application, it of course depended wholly on the will of the sinner, whether any sinner would be saved or not—it was therefore necessary for the advocates of this construction, to endow the sinner with complete ability to do the work, as it regarded its application to himself; lest the whole plan of its application, should have been frustrated, and Christ never have seen the *travail of his soul and been satisfied.* Here suffer me to remark, that the plan of redemption in its several parts, is so completely adjusted, in the wisdom of God, to make one complete whole, that if one false principle is admitted, you disorganize the whole. Hence arises the necessity in the church, to exercise continual watchfulness, to guard against the introduction of false principles, even by construction. *A little leaven leaveneth the whole lump.*

There is a third class, C. whom the brother designates *moderate old school*, who have the same views of the doctrines of the Confession, as the class A., and express them in the same way; but think, that the class A. is too intolerant against the class B., whose construction of the doctrines of the Confession is such, as ought not to constitute a difference of opinion, and the class C. chooses rather to unite with B. than A. solely because they believe them too intolerant; and in consequence of this union, C. and B. formed a majority in the last General Assembly, and rejected the Act and Testimony; not because they believed the doctrines protested against, not to be erroneous, but because of its inexpediency. There is a fourth class, D. which both C. B. and A. unite in condemning as holding *essential errors*, and that it was against the errors held by this class, that the *Act and Testimony* was principally aimed. Now, what I wish particularly to be noticed, as a palpable inconsistency in the view of our Charleston brother is this, and which manifests an alarming spirit of compromise in the united party B. and C. He tells us that the principle upon which they manifested a majority, was in the formation of an *Elective Affinity Presbytery and Synod*, which he at the same time condemns, as a dangerous precedent, and may have a tendency to open the door for the spread of the heresies of the class D. in the Presbyterian Church. The simple statement of the case then is this—the class B. and C. united against the class A. where there was a perfect security for the standards of the church, to compromise a question, to say the least, of doubtful constitutionality, that might open a door for the influx of error into the church. Does not this simple fact, fully justify the expediency of the *Act and Testimony?* The class A. which is acknowledged by the writer to have been hitherto instrumental in preserving the purity of the church, saw that the Assembly had opened a wide door, whereby heresy might flow into the church, and the only expedient left to arrest its progress, was to make their appeal to the people, in whose hand was the supreme power:—so that the brother, in the candor of his statement, has furnished one of the very best arguments to prove the necessity of the church expressing in some form or other, their protest against those errors, for the spread of which, the majority in the last Assembly had opened the door.

The facts in the case therefore, may be summed up as follows:—The class A. (*old school*) have strictly adhered to the standards of the church. The class B. (*new school*) have departed from the standard by construction. And the class C. (*moderate schoolmen*) having united to support the class B. have of course identified themselves with them, and the class D. have embraced *palpable errors.* We have then at least two removes from the standards of the church, say *by construction.* Now the simple question is, where will be the stopping place? Only admit the indulgence of putting a construction upon the doctrines of the Confession of Faith, different from that which has been generally received by the church; and then every man will have the privilege of construing them according to his fancy, or inclination. And will any man say, that the unity of the church can be long preserved by such a license? I presume not. FAIR PLAY.

For the Western Luminary.

We would say to R. Stuart, that when we undertake to give a *full statement of this memorable case*, (Rev. A. Barnes's,) which we never yet attempted, we will show that the aforesaid R. Stuart has given but one side only. We would recommend to a "Ruling Elder" to read before attempting to answer, and to respond to questions put, instead of heaping up foreign matter. Whether the people have any thing to do with church government, or not, the subscriber did not know was involved in this controversy. We admit they have an important part to perform. When a minister, or ruling elder, ceases to represent his constituents, they may change him for another, more faithful, and this is the way to prevent the occurrence of those extreme cases, so much dreaded. The people will always speak by their representatives; *they have spoken.* it is madness not to hear. Whenever locality is given to the charges, as is given in the case of the mobs specified, when brethren will point to this Presbytery and that, and say here is heresy, or like McFarland, point to Holley, and say, thou art the man, and *sustain the charges by proof*, then may there be the semblance of an argument, to justify the attempt at one, by a "Ruling Elder"—and, until then, the respected brethren he has named, or an angel from Heaven, may not reiterate the charge;—our discipline being judge—*it is slander.*

A SUBSCRIBER.

A Test of Doctrines.

The best way to settle the question between opposing systems of religion, is to try those systems practically, in respect to their moral influence upon mankind. The sole end and aim of religion, is to purify the heart, to awaken conscience, to bring the future world into view, and to reconcile man to God; the best test, therefore of the various views of religious truth, is to bring them to actual trial, and see which does the work. It is folly to dispute the theory of medicines,—the great question is, which will actually cure.

The very best of all arguments for the christian religion itself, is found in its power to reform the sinner. In fact, it is the only argument which has any extensive influence upon the mass of mankind. And so in regard to the various views of christianity; learned men may conduct the theological controversy as they will, but the people will incline to the side on which is found the greatest moral power in doing good. The best way therefore, to establish truth, is not to dispute about it as a matter of argument, but to demonstrate by actual trial in the face of the community, its moral power. The various sects, however, into which the christian community has been divided, have been slow to learn this obvious lesson. The Universalist preacher feels it to be his first and great duty, to expose the horrors of Orthodoxy,—the Orthodox spend their strength in cannonading Unitarianism, and the Unitarian finds full employment in warning his hearers against the gloom and misery of Calvinism. In the meantime, the work of doing good in this world, being an object of secondary importance, is postponed or forgotten.—Each man is too busy, to use our old metaphor in analyzing and exposing his neighbor's medicines, to have any time for curing the sick with his own. We do not mean to say this is true, universally, but only to a great extent.

If we were going to plan a public trial of the different systems of faith in New England, we would look out four or five wretched districts in our crowded cities, the abodes of profaneness, intemperance and misery, and station a few Universalists in one, as many Unitarians in another, Abner Kneeland, with some of his co-operators, in a third, and as many Orthodox men, of any denomination, in a fourth. We would give them five years for trial, and say to them,—now bring your principles to the test,—we shall soon see who has the real moral remedy for human guilt. Such an experiment has not indeed been tried in form, but it is in operation, in fact, all over our land; and it is the observation of the results, which really determine the public mind in its decisions respecting religious truth. In the meantime the sharp shooting of acute theologians, in their controversies, produces as little effect on either side, as the idle wind.

No one will, we trust, suppose from these remarks, that we disapprove altogether of religious discussion. The defence of christianity is unquestionably a duty which the church ought to see faithfully performed. The only position we mean to assume is that *the great business* of the ministry, is *to do good with the truth*, not to dispute about it; a position which we presume those whose duty it may have been, in particular emergencies, to stand forth for the defence of the gospel will be the last to question.—*Rel. Mag.*

Downfall of Babylon.

We have received the first number of this work, published in Philadelphia by Samuel B. Smith, who was for 16 years a popish priest. He has undertaken to expose the wickedness of the Romish church. No one can be better qualified for this purpose than he, who has been acquainted with all their schemes. Mr. Smith bears the character of an excellent pious man, and his statements may be relied upon. He says:—

I have chosen the newspaper way of bringing the discussion before the public, for two reasons: the first is, because the people of the United States are deeply interested on this subject; and secondly, because my opponents will thus have a fair opportunity of vindicating themselves if they are innocent, and of exposing me if I be wrong. Truth never shuns the light.—"*Charity is kind, is not easily provoked—bearcth all things.*" 1 Corinthians xii. 4. Therefore, if I be wrong, let them bring the torch of Truth, which is the Word of God, and expose my errors: but let them do it kindly as becometh Christians; not with the argument of fire and sword.

They ought to know, however that the Americans are freemen, and not to be intimidated by mobs or menaces. None more free or fearless than he whom Christ makes free.

In treating on the subject now before us, I have the advantage of a sixteen years experimental lesson, taught, not abstractedly in schools, but by witnessing the scenes as they transpired before my eyes. I desire not that those who I arraign before public opinion should be condemned on my bare word; the testimony I give shall be corroborated by that of authority the most unquestionable, and by their own saints and accredited historians. There is no reason, however, why my own testimony in the present case, should be insufficient to substantiate what I advance, in regard to what I have seen, and what I advance, in regard to what I have seen, and what I know. In our civil courts, a man's testimony is not rejected because he differs in sentiment or doctrine from him against whom his testimony bears; and if none but the friends or relations of the culprit are to be heard, however criminal he might be, his criminality might forever lie concealed. Therefore the bare circumstance of diversity of religious sentiment cannot invalidate the testimony given. It is truly ridiculous for the Romish church to reject all testimony except that of her own; and much more surprising than any of her opponents should, for a moment concede to so preposterous a claim. The only way there is of accounting for this wonderful complaisance towards the Romish church is, that her adversaries have more than sufficient to condemn them, even on the testimony that she vouchsafes to admit; that is, even on the testimony that she vouchsafes to admit; that is, even on the testimony of her own historians, saints, and canonists.

After the few preliminary remarks which I have thought expedient to make, I enter now upon a task in which I hope the Lord will assist, and the Spirit of truth direct. I can say, with Paul, in the sincerity of my heart, "*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have* (at least some of them) *a zeal of God, but not according to knowledge. For they, being* IGNORANT OF GOD'S RIGHTEOUSNESS, *and going about to establish* THEIR OWN RIGHTEOUSNESS, *have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.* Romans, x: 1—4.

From my very first introduction among the Romish Clergy, I began to perceive that an entire change would have to take place in my moral feelings; that many things which I had hitherto been taught to consider as virtues, would now have to be looked upon as vicious; and, things which I had believed to be criminal must now be regarded as innocent. It is proper to notice, in this place, that it was not until about a year after I joined the Romish church that I was offered a place among her Clergy, with a view of my advancement through the various grades of promotion to that of Priesthood. During this interval, and from the time the Romanists first became acquainted with me until I united myself to their church, which was about two years, I was treated with much affability, and no more of the doctrine was exhibited to me than it was thought I could bear; that, however, of the infallibility of the "ROMAN CATHOLIC CHURCH" was pressed heavily upon me; and I confess, I drank deep of the intoxicating draught. After I became a member of their church, they assumed more confidence, and ventured to introduce me deeper into the mysteries of their system. It was not, however, until I was enrolled among their Clergy and became a candidate for the Priesthood, that I found all my moral perceptions must be revolutionized. My judgment being by this time pretty well saturated with the doctrine of infallibility, I was enabled, with my conscience lulled asleep, to close the Bible, and yield myself up, in blind obedience, to the full control of my ecclesiastical Superiors, this, I was taught, constitutes the height of perfection.

Obedient, however, as I was, and simple enough to be always disposed to place the most favorable construction on the conduct of those around me, time, at length, and facts, unfolded to my view, scenes of a character that struck me with alarm, shook my faith, and, blessed be God, forced me to seek a shelter where my soul could repose in safety.

I will now lay before the public what it was that determined me to leave the Romish ministry, and, eventually, that church.

I exhibit facts, such as they are, without exaggeration; and I shall carefully avoid all personal allusions, because my motive is not to wound the feelings of any, but to promote the cause of truth.

The first picture, therefore, that I shall present, is that of a Nunnery, situated in the United States, west of the Alleghany mountains.

The wildest and most retired part of the State seems to have been selected for its location, which is in a valley surrounded by lofty mountains on the east and west; through this vale runs a small meandering stream, along which, at distant intervals are seen the humble cottages of some hardy individuals, who verily, indeed, gain their livelihood by the sweat of their brow, the precarious offerings of the chase, and the honey which they take from the wild bee.

On my first visit to this House of wo, I was escorted by a guide. After leaving the settlements, we proceeded on for several miles, not in a road, but following the windings of little creeks, till we approached a chain of lofty mountains: here we were under the necessity of alighting from our horses, and leading them up a steep. Our path was so very narrow, and sometimes winding along the side of a stupendous precipice, that one false step would have precipitated us over shelves of rocks into the frightful distance beneath. After several intervals of rest in our ascent, we, at length, reached the summit. Grand was the scene that was now presented from the lofty eminence on which we stood. On the west there was spread beneath our eye, an expanse of country that seemed to extend towards the horizon, a distance of thirty miles: on the north and south the mountain continued its course: on the east, the direction we had to pursue, there was piled before us mountain upon mountain, covered with lofty trees, and rendered almost impervious either to man or beast, by thick undergrowth of shrubbery and pea-vines that obstructed the way. Through this, and over these craggy summits we had to toil our way, winding about in every direction, for the distance of twelve or fifteen miles, when we arrived at our place of destination, the Nunnery, which I am about to describe. So completely isolated is this House from the more settled parts of the country, and so bewildering is the labarynth through which one has to search one's path to it, that I found it necessary to be escorted by a guide for several times, before I was sufficiently accustomed to the path to find my way alone. An idea of the loneliness of the situation may be formed, from the circumstance that the deer and wild turkeys are not unfrequently seen in the very fields and yards adjoining the House.

In this retreat we find eight Nuns, whose time is divided between their religious exercises and their domestic concerns; such as spinning, weaving, gardening, chopping wood, &c.

There is attached to this establishment a few acres of arable land, which is tilled by a negro slave, who, previous to the arrival of a certain priest, was the only male resident on the premises. It was my lot to be placed over these Nuns, and to have the direction of their spiritual, and the superintendance of their temporal concerns.

It will here be proper to observe, that according to the doctrine of the Romish church, her subjects are bound to confess their sins to a priest; to receive what they call the Eucharist or Sacrament of the Lord's Supper; and to hear Mass on all Sundays and Holidays. These are duties imperiously binding their conscience. Moreover, Nuns, especially, from the supposed sanctity of their vocation, are taught to consider that they ought to aspire to a much higher state of perfection than that which characterizes the commonality, or what they call worldlings, that is, the common people of the world, whose state of life is considered by them as much less perfect than that of the religious or Monastic state: hence the expediency of their having the opportunity of making a weekly confession of their sins; of their assisting at Mass, and receiving the Eucharist or Wafer on Sundays and Holidays.

Formerly, the Priest who used to visit them to prepare them for the discharge of these obligations, lived at the distance of about twenty miles. The frequency of his visits was a grievous inconvenience to him; and particularly so, owing to the ruggedness and dangers of the way through which he had to pass. It therefore became necessary to locate a Priest among them; the lot unfortunately fell upon me! or rather, perhaps I may say, that I was selected as the most proper person for this delicately singular situation, from my being, in their opinion, (if my character drawn by the "CATHOLIC HERALD* be true) a man of a VISIONARY MIND, and a WEAK JUDGMENT.

I make this reflection, *en passant*, for reasons which the sequel of this interesting, tragical and important narration will bring to light.

Being now at the head of the Sisterhood, the task of hearing their confessions, and regulating their spiritual concerns devolved upon me. Heavy and frightful task, indeed! However, my VISIONARY MIND accorded well with the romantically tragical scenes through which I had to pass. My WEAK JUDGMENT was, no doubt, thought insufficient to penetrate the veil, or dive to the bottom of the mystery before me. I have candidly acknowledged, and I acknowledge it again, that the mind, under the influence of Popery, does become visionary indeed; and the judgment deprived of her natural elasticity; becomes weak and ineffectual as the unbended bow. And I will moreover add, that every convert to Romanism, according to my judgment, if he be sincere in his errors, must either be a knave or a fool.

In order to present the subject that lies before us, in as clear a point of view as possible, I find it necessary to inform the reader that the Nunneries circumjacent to that of which I am now treating, and which are numerous, are supported by the profits arising from their female boarding schools, which are under the direction of the Nuns. The nearest Nunnery to that under consideration is at the distance of about twenty miles. This, which I call the Nunnery of the wilderness, forms, however, an exception to any other with which I was acquainted. Here, there was no female school. The number of inmates was not permanently fixed. Sometimes it was greater, at other times less: they would come to this from other Nunneries, while others would return back again from this to those at a distance.

Previous to my arrival at this place, the Nuns, without exception, were admitted to the Communion of the Eucharist, as often as the visiting Priest, under whose spiritual guidance they were entrusted, came to hear their confessions. I say without exception, in a general way: if exceptions ever occurred, they were rare and solitary: consequently, as the doctrine is that none but those who are in a state of sanctifying grace are allowed to receive a sacrament, they must always have been looked upon as being in that holy state. After my arrival, however, things assumed a different face. It was observed that instead of a general reception of the Eucharist or Sacrament of the Lord's Supper, many of the Nuns ceased to be partakers thereof. This, at length, reached the ears of the bishop; the Superieure or Abbess of the House, having written to his Lordship on on the subject. The Bishop, therefore, having an interview with me, seemed desirous of knowing my reasons for withholding the Communion from the Nuns. My answer was, "Reverend Father I act in accordance with my conscience; and you know that according to the Seal of Confession, I am not allowed to communicate to you, or to any one else, either directly or indirectly, what is disclosed to me by the Nuns in their Confession; therefore I beg you not to interfere in this respect. You have placed me over the Nuns to direct them in their spiritual concerns; if you judge me incompetent to the task, remove me; but, my Lord, so long as they are under my direction I will endeavor to lead them in the way I think they ought to walk." His Reverence was considerably piqued at what I said, and he observed, "I see, Sir, that you are unacquainted with Nuns."—"I do not not understand your meaning, Reverend Father," was my reply: "I endeavor to discharge myself of my duty in regard to them, as well as to the other classes of my penitents; and if I am unacquainted with Nuns, there must be something about them more mysterious or more hidden than I am aware of."

(To be Continued.)

*Vide "*Catholic Herald*" of Oct. 17, 1833.

From the New-York Observer.

I must Pray more.

I habitually feel this necessity, but the other day the conviction came to my mind with strange power, and I said with greater emphasis than ever, *I must pray more.* It struck me with indescribable wonder that so little time should be employed and so little energy expended in prayer, even by those who are prompt to acknowledge its dignity as a privilege, and its efficacy as a means of obtaining good. It is not now as it was in patriarchal times. We do not pray as Jacob did. He wrestled until the breaking of the day. Yes, his praying was *wrestling*, and it lasted all night. *We* put forth no such power in prayer, and we do not allow the repose of our nights to be interrupted by it. It is not because our wants are all supplied that we are so feeble and brief in prayer—nor is it that God's bounty is exhausted. We are as poor as creatures ever were; and He as rich and munificent as ever. His hand is not shortened, neither his ear heavy. Only think how small a portion of each successive day is spent in prayer. I wonder if any Christian ever thought of it without being so dissatisfied as to resolve that he would spend more time in prayer the next day. Just add together the minutes you daily occupy in supplication, and the kindred exercises of devotion, scriptural reading and meditation, and see to what it will amount. Will the sum total be even *one hour?* What! less than an hour a day in devotion?—not one twenty-fourth part of time! Why not at least one hour in seven, according to the analogy of the divine law, which requires one *day* in seven? But if no more than *less than an hour* can be afforded, no more is required. Let us see. How much time has *business?* Could not a little be saved from business for prayer? Do you not give an hour or two more to business every day than it absolutely requires? Then, how much time has *sleep* for the refreshment of the body? Might not some little time be redeemed from sleep and spent in prayer with more profit to the whole man, than if it were given to repose? Would not the soul thereby obtain a *rest*, which would most favorably re-act on the body? I do not believe that the Psalmist felt any worse in the day, for the hours of night he spent in communing on his bed with his own heart and with God. I do not believe that even "tired nature" had any reason to complain of that interruption of the repose due to her. I guess he enjoyed as good health, and was as vigorous through the day as we, though he rose at midnight to give thanks unto God, and prevented the dawning of the morning with his prayer. Such interruptions of sleep are no loss even to the body. I am sure, and I think no one can doubt, that considerably more time might be afforded for prayer than is actually given to it. If we take none from business and none from sleep, yet could not some be spared from the *table*, or *conversation*, which is not always the most profitable? Perhaps, some of us spend more time in barely receiving the body's nourishment, than we do in the entire care of the soul! But not to dwell too tediousness on this topic. You have only to look back on a day to perceive how much of it might have been spent in prayer and devotion, without interfering with any thing which ought to be interfered with.

Seeing then that we *can* pray more—that time can be afforded for it, I am amazed that we do not pray more. If prayer was nothing but a *duty*, we ought to pray more. We do not pray enough to discharge the mere obligation of prayer. We are *commanded* to pray more than we do, aye, to pray "without ceasing." But prayer would be it is a duty is rather to be viewed by us in the light of a *privilege*. And oh it is *such* a privilege! What a favor that we may petition God and ask of him eternal life, with the confidence that we shall not ask in vain! How strange is it that we neglect and exercise this *privilege* of prayer! It is astonishing that the sense of want or the desire of happiness does not carry us oftener to the throne of grace, and that we should ever require to be incited to prayer by the stimulus of conscience. Oh! I wonder that we do not oftener go in unto the King whose gracious sceptre is ever extended towards us—I wonder we have not more frequent and longer interviews with our heavenly Father. It is strange we do not pray more, when prayer is the *easiest* way of obtaining good. What is so easy as to *ask* for what we want? How could we receive blessings on cheaper terms? surely it is easier than to labor, and less expensive than to buy. It may be hard to the spirit to ask of men. To beg of them you may be ashamed. But no such feeling should keep you aloof from God, He giveth and upbraideth not.

But prayer is not merely the easiest way of obtaining good. It is the *only* way of obtaining the greatest of all good. The subordinate necessaries of life we get by labor or purchase; but the things we most need are given in answer to praper. The one thing needful is a divine donation. We *ask* and receive it. Now, we labor much. Why do we not pray more? Do we seek a *profitable* employment? None is so profitable as prayer. No labor makes so large a return. If you have an unoccupied hour, and you have many, or might have by redeeming time, you cannot employ it in any way that shall tell so favorably on your interests as by filling it up with petitions to God. Yet when we have such an hour, how apt we are to spend it in unprofitable intercourse with our fellows, rather than in communion with God. It is wonderful that we talk so much, when "the talk of the lips tendeth only to penury," and pray so little, when prayer "brings a quick return of blessings in variety."

Is there any thing which purer *pleasure* attendeth than prayer? One who knew, said "It is *good* for me to draw near to God"—and again, "It is good to sing praises unto our God: for it is *pleasant*, and praise is comely." All the exercises of devotion are as full of pleasure, as they are abundant in profit.

But prayer is not only a means of *getting* good. It is such a means of *doing* good that I wonder our benevolence does not lead us to pray more. We are commanded "as we have opportunity" to do good unto all men. Now prayer affords us the opportunity of being *universal* benefactors. *Through God* we can reach all men. We can make ourselves felt by all the world, by moving the hand that moves it. In no other way can we reach all. Prayer makes us, in a sense, omnipresent, and omnipotent. It prevails with him who is both.

The world needs your intercessions. It lieth in wickedness. *Zion* needs them. She languisheth because few pray for her peace; few come to her solemn assemblies. Whose family needeth not the prayers of its every member? Who hath not kindred that are out of Christ? With such a call upon us for prayer, so urgent, and from so many quarters, I wonder we pray no more.

I must pray more, for then I shall *do* more—more for God, and more for myself; for I find that when I pray most, I accomplish more in the briefer intervals between my devotions, than when I give all my time to labor or study. I am convinced there is nothing lost by prayer.

I am sure nothing keeps a student like prayer. His most felicitous hours—his hours of most successful application to study, are those which immediately follow his seasons of most fervent devotion. And no wonder. Shall the collision of created minds with each other produce in them a salutary excitement, and shall not the communion of those minds with the infinite intelligence, much more excite them, and make them capable of wider thought, and loftier conceptions?

I must pray more, because other Christians, whose biography I have read, have prayed more than I do.

God is disposed to hear more prayers from me than I offer, and Jesus, the Mediator, stands ready to present more for me.

If I pray more, I shall sin less.

I *will* pray more. The Lord help to fulfil this resolution. M. S.

Bible Distribution.

The last "Monthly Extracts" of the American Bible Society contains part of a letter from the President of the Swedish Bible Society, dated Stockholm, May 10, 1834.

"Your manly and noble resolution to make all endeavors possible that, within twenty years, the whole world may be filled up with the Holy Scriptures, is very praiseworthy, and we wish from the bottom of our hearts that the Almighty might bless and further your labors.

Our late Annual Report annexed will inform you of what, with God's support, we have done for the distribution of the Bible in our dear country; but much is still remaining before each family is provided with a copy of this holy book. We are firmly determined to redouble our endeavors, and we have exhorted the deputies of the clergy at the present diet to lend us their powerful assistance.

The pamphlet which was attendant to your letter has seemed to us so interesting, that we have caused a translation thereof to be made into Swedish and distributed, not only among our Auxiliaries, but also to the Bible Societies in Norway, Denmark, and Finland, with which we are in correspondence. We don't doubt but it will make the same deep impression upon their minds, as it did on ours.

We shall regard as the most precious proof of friendship, if you will persevere in sending us your Annual Reports, and continue so agreeable a correspondence. We endeavored to make such disposition that this letter may, by our old esteemed countryman and consul, Mr. Henry Gahn,* come in your hands, and he will surely return your answers by some Swedish shipper.

On the part of my fellow-laborers, as well as on my own part, I write down the sincere assurance of our unalterable esteem and affection. M. Rosenblad,

President of the Swedish Bible Society.

*This worthy friend died suddenly just after having delivered the above letter and offered to forward a reply.

Letter from Rev. Dr. Morrison, China.

To the committee of the American Tract Society.

Gentlemen—In [illegible] your letter to my friend and fellow-servant. [illegible] ed that I should write you a few lines. I do so most cheerfully, to express to you the joy which your liberality to the Chinese mission has given me. The Bible Society of the U. States and yourselves have generously come forward to the help of the Lord against the mighty. Whilst your bounty arrived in China, Leang Afa was distributing to the literary graduates of Canton the last of his Scripture tracts; and your aid through Mr. Bridgman came most opportunely.

I have long labored for China, and now that my strength declines, it affords me great joy, and causes much thanksgiving to God, that others are entering into my labors to carry them forward, and by the grace of our Lord Jesus Christ, and the might of the Holy Spirit, bring them to perfection. We have in this good work a communion of saints, a union of churches, and a fellowship of nations, striving together for the faith of the Gospel. In the midst of this joy it has given me some pain that there are still existing churches and ministers who will have no spiritual fellowship with us. But I trust that spirit which keeps asunder the Lord's people will soon cease.

My son, Mr. John Morrison, has a press, which has printed in Chinese several Scriptural tracts, and a Tract of prayers and hymns. The prayers are those of the morning service of the English church, with some added by Leang Afa, and some hymns by myself and others. There are translations of the 100th Psalm, and Cowper's

"Sweet sounds that music knows
"Charm me in (the Saviour's) name," &c.

We are always, however, in China, liable to interruption from the heathen government; but at the London Society's press in Malacca, the work can be carried on to any extent without fear or interruption.

Mr. Gutzlaff's several voyages up the coast of China have proved that Christian tracts are received with the utmost avidity by the Chinese. And though some, peradventure, may be lost or destroyed, that they are extensively circulated and read cannot reasonably be doubted.

I always cherish the hope, too, that Christian books and tracts will, from the coast of China, find their way to Corea, to Japan, and the Loochoo Islands; as they do from Siam and the Straits to Cochin China.

That the Lord's blessing may rest upon your labors, and that every disciple who contributes to the evangelization of China may be abundantly blessed, is the sincere prayer of your fellow-servant in the kingdom and patience of our Lord Jesus Christ. Farewell.

Robert Morrison.

Embarkation of a Chaplain.—The Rev. David De F. Ely, who has been appointed to succeed Rev. Mr. Mines as chaplain to seamen at Havre, sailed from New-York on Tuesday, Aug. 26th, in the ship Alfred, Capt. Cheever, for Liverpool. He goes through England, in order to visit some of the Bethel establishments in that kingdom, to establish a friendly correspondence with those who are laboring in the same cause; and if practicable, to secure some efficient co-operation for the support of chaplains for seamen in the European ports. We trust, the prayers of those who love the souls of seamen, will be put up for him, that the God of all grace would have him in his holy keeping, and give him abundant success in his labors among the wanderers on the deep.—*Sailor's Magazine.*

For the Western Luminary.

Notices of Philo-Presbyter--A Subscriber--And the Act and Testimony.

Mr. Editor—I rejoice that in our own vicinity, there is such unanimity on every important question which agitates our church. For the claims of "mutual councils," and committee men," there is no advocate.

A Presbyter, in common with many others, understood a resolution of the last General Assembly, as denying the right of each Presbytery to judge of the qualifications of their own members, and he attempted to justify the denial; leading men in some presbyteries have denied it during the last three years, and we have heard much about "clean papers." *Philo-Presbyter* has discovered that the General Assembly did not deny the right, but to prevent its abuse, resolved that it was a violation of "the order of the church, and the bonds of brotherhood," to exercise it. As he maintains the right, and says it has been established most fully and explicitly, and as I freely admit that there is no right which may not be abused, we have on this point, no controversy.

There are still a few who advocate the doctrine of elective affinity. "*A Subscriber*," has published a long piece in its favor: that the fallacy of his argument may be seen, I will state it.

The constitution of our church expressly gives to *Synods the power* to erect new Presbyteries, and does not give that power to the General Assembly; and it defines a Presbytery to "consist of *all* the ministers, and one ruling elder from *each* congregation *within* a certain district." But because Paul and Barnabas, when they were going to visit the heathen in every city where they had preached, contended about taking Mark with them and separated, and Barnabas took Mark and sailed into Cyprus, and Paul took Silas and went through Syria and Cilicia,

Therefore, *The General Assembly had the power*, and it was proper for them to erect the elective affinity Presbytery of Philadelphia, which does *not* consist of *all* the ministers, and one ruling elder from *each* congregation *within* a certain district.

Put any other reason which has been given in favor of this measure, in the place of the case of Paul and Barnabas and the fallacy of such reason will be equally evident.

Philo-Presbyter says that I made a singular mistake in my remarks on the case of the Presbytery of Abingdon. I have examined that case again, and am confident I was correct. Although I do not think unconstitutional acts of the General Assembly are binding as precedents, yet I believe that no case has been, or can be produced to justify the proceedings in creating and sustaining the second Presbytery of Philadelphia.

Philo-Presbyter has cited two other cases. The first is, that some of the missionaries, and the churches organized by them among the Cherokee Indians, were taken under the care of the Union Presbytery, "On the presumption that no other judicatory of the church would object to it" And upon the petition of that Presbytery, the General Assembly of 1826, sanctioned it. In 1828, the Synod of West Tennessee objected to the arrangement, and the General Assembly rescinded their former act, and directed the missionaries to "connect themselves with those Presbyteries within whose territorial bounds they may reside. Minutes, page 249."

How happy for the peace of the church, if this precedent had been followed in the case at Philadelphia.

The other case is "that the river Potomac be the boundary line between the Synods of Philadelphia and Virginia, except the congregation of Alexandria, which shall belong to the Synod of Philadelphia." *Philo-Presbyter* contends that the river Potomac is the boundary line absolutely and without exception, and that the congregation of Alexandria is in the bounds of the Synod of Virginia, when it is expressly declared that it be the boundary, with the exception of that congregation.

Were I say that the Kentucky river is the boundary line between the Mercer and Fayette Congressional districts, except the county of Jessamine, which belongs to the Mercer district, would any man think that I said the county of Jessamine was in the bounds of the Fayette district?

I would suppose that this is the first time that the doctrine of elective affinity was found in the dividing line between the Synods of Philadelphia and Virginia.

I will now notice the objections which have been made to the Act and Testimony.

It has been objected to, because it charges some of the acts of the General Assembly to be unconstitutional and improper. The decisions of the General Assembly are entitled to great respect, but they have sometimes been unconstitutional and erroneous, and subsequent General Assemblies have so decided and reversed them. And how could this have been done without examination and discussion? But it is now said, that "the Assembly must be heard and obeyed." "I am an Assemblies' man," "I adhere to the General Assembly;" no individual has a right "to sit in judgment on their acts," &c. The plain meaning of this objection is, "that they cannot err, or that if they do err, it is unlawful for us to discover the truth, or to refuse to assent to errors."—This might do at Rome, but the doctrine of *passive obedience* is not suited to this latitude.

It has also been objected to the Act and Testimony, that it is not true that the errors therein enumerated, are held and taught by *many* persons in our church.

It is, I believe, generally admitted that these errors are held by *many*, in churches in correspondence with ours, from which we are constantly receiving ministers and members, and that *some* in our church hold them. We have on this subject all the evidence which from the nature of the case could be expected. Men of high standing and intelligence who live among those who hold these errors have declared that they are held by *many*, and one member on the floor of the last General Assembly stated that he was ready to defend them. And is error such a rare thing in our world, that we should be incredulous as to its existence? And if held but by *few*, should we foster and protect it?

It has also been objected that by condemning those errors, the persons holding them would be condemned without giving them a fair trial as provided in the form of government.

The power to condemn errors in doctrine without trying the persons who hold them, has been expressly given by the constitution to the judicatories of our church. And it has been exercised by the General Assembly again and again. The form of government says that Presbyteries have power "to condemn erroneous opinions which injure the purity or peace of the church." And for Scripture proof, reference is given to the xv chapter of Acts, including these words, "For as much as we have heard that certain which went out from us, have troubled you with words subverting your souls, saying, ye must be circumcised and keep the law." The Apostles and Elders at Jerusalem at once condemned the erroneous doctrine with which certain persons troubled the church, subverting souls. And did they do wrong? Did those who carried the case before them, meet with rebuke?

It is also objected to the Act and Testimony, that it will divide and distract the church.

Our church is already divided, the strife has been increasing for several years, and the object of the Act and Testimony is to heal those divisions. In my judgment it will depend very much upon the course pursued by those who hold to the doctrines and discipline of the church, in the plain and obvious sense of our standards, whether there will be union and peace, or not. If they shall unite in condemning, and removing the evils complained of in the Act and Testimony, all will be well; but if they shall perpetuate those evils and sustain the men who have brought them upon us, then will the church be rent in twain, or what is worse thoroughly corrupted. I trust that they will realize the responsibility which rests upon them, and be directed in the right way.

The last objection which I shall notice, is to the Convention at Pittsburg.

And strange to tell it has been objected to because it is a voluntary association; and that by men too who have heretofore been warm advocates in favor of the important church concerns of educating men for the ministry, and home missions being conducted by voluntary associations under the control of other denominations, in preference to their being conducted by the judicatories of our own church! The avowed and only object of the Convention is "to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards." Is not this a laudable object? And can there be any impropriety in meeting together to effect it? The right of the people to assemble and consult about the affairs of the civil government is guarranteed by the constitution of the United States, and of every state in the Union; and the man who would question its propriety, would be regarded as an enemy of civil liberty. But for christians to meet and consult about the affairs of their church, is ecclesiastical treason; it is a revolutionary measure, rebellion against the General Assembly!!

I like the Act and Testimony, because it presents clearly and distinctly the matters in contest; the differences among us have been greatly misunderstood. The evils of which complaint is made, are now specified, and all who disapprove of the errors in doctrine and discipline set forth in the Act and Testimony, should by united effort free the church from them. I hope they will do so, and that soon there will be purity, peace and prosperity throughout the length and breadth of our Zion.

A RULING ELDER.

For the Western Luminary.

AN APPEAL FOR THE BLACK MAN.

To the Officers and Members of the Presbyterian Church in Lexington.

The day of Africa's Redemption is drawing nigh. Redemption from the double curse of Slavery and of Sin. How long it shall be, ere the heavy yoke, imposed upon them by their brother man, shall be shattered to a thousand atoms, is but a vague conjecture. But the most important question, is not that which regards their present physical condition. In the solemn declaration of our risen Lord, "Seek first the kingdom of God, and his righteousness," we read in impressive characters, the duty of the servant, the responsibility of the master. The doctrines of Abolition, and Colonization, are urged home upon the conscience by their respective advocates, with untiring asiduity, and admirable ingenuity. But for the emancipation of the captive Negro, from the thraldom of sin, from the tyranizing domination of the Prince of Darkness, and a happy deliverance from the dread prison house of undying misery—there is scarcely found a single advocate. For this, no splendid genius, no mighty champion, no thundering Tully, stands forth, and pleads with heaven inspired eloquence, to free the slave of time, from the dawning despotism of eternity.

That man endangers his immortality, who does not make it his chief concern, to seek religion *first*. This his Lord commands him. And how, in the face of such a declaration, other considerations are presented with exclusive zeal, as subjects which imperatively demand our *first* attention; and threatening immediate ruin if they are not *now* attended to, is an inquiry difficult of solution, except it be found in the chilling response, 'we care more for the things of time, than the concerns of eternity.'

"The heart is deceitful above all things,"—is the proverb of two thousand years. Its truth is proven for the millionth time, in the reasoning of the christian slave-holder.

Men are never so willing to fall in with the designs of Providence, as when they bid fair to favor their purses. As the *dernier resort* for an answer to every argument against slavery, however unanswerable, the master quiets his conscience in endeavoring to persuade himself, that slavery was designed by his Creator, to bring about Africa's conversion to christianity. This very specious reasoning is the grand *quietus* to every admonition of the faithful monitor. Do we ask how? It is responded—'By casting their lot in a christian land, they are brought under religious influence; and can be easily, and thoroughly instructed in Bible truth; and when this is accomplished, they are to be sent as missionaries to their brethren in Africa.' This is probably true; but it is most obvious to a reflecting mind, that it does not in the smallest iota affect the question of the guilt of existing slavery. The result is good. But it is contrary to the natural tendency of the system. He who governs all, in mercy to the oppressed captive, and to the world, will so overrule, as to bring positive good out of absolute evil. The existence of any system of things, or even a happy result, by no means affords an argument for its propriety.

In pursuance of the conscience-lulling argument, it is said, "Christians are to give them a religious education, then emancipate, and send them as missionaries to the home of their Fathers." But when you urge that emancipation, 'tis replied, "It will not do now. It would ruin us and them; and roll back the tide of blessing for half a century. They are not yet prepared for it. We must wait, until by careful training, we can bring them under the influence of such religious truth, as will afford a sure guarantee against a desecration of their emancipation. But, as soon as that moral culture can be given, heartily glad will we be to unloose the heavy burdens, and bid the oppressed go free." All this is granted. And we expect that they will use all their energies in immediately affording that moral culture, in order to hasten on the consummation of the benevolent designs of an all-wise Providence. But is the theory succeeded by a generous and consistent course of practical conduct? No verily! "They must first be religiously educated." This is the acme. This the rubicon. This the impassable barrier. Thus far they go; but here is stayed the march of philanthropy and piety. "They must first be religiously educated." This the sweet lullaby. The fatal requiem to conscience. The arm of benevolence is folded. And army after army of Afric's hapless sons, still yearly crowd the pit of woe from a christian land, from the very bosom of the church of God. "They must *soon as possible* be religiously educated. But that 'soon as possible,' is "without beginning of days."—"As soon as possible"—and the lost soul, with a piercing wail, sends up the startling echo from the abodes of eternity—"It comes not forever"!!.

For twenty, perhaps fifty years, it has been the plea, that moral culture must precede emancipation. But has any attempt ever been made to give it? What reply has twenty years made to "as soon as possible"? Has it ever been given to one in fifty? For the 200,000 negroes in Kentucky, how many efficient Sabbath Schools have been provided? Perhaps one for every 20,000! But let us come home. What is doing for the religious instruction of the *two thousand six hundred* negroes in our own city? Let every Presbyterian ask himself the question, What am I doing for the black man's soul? And in almost every instance, the reply cannot but be—comparatively nothing.

Christian reader, pause—Look! how dark the prospect of the slave for heaven. He spends his life in incessant toil for your comfort. Can you do nothing in return for his soul? Yes—you can brighten that prospect. You can do it to-day. And you *will* either do it now, or by your *not doing* it will smother at once the dimly burning light, as the following statement may show.

In February last, the churches of this city appeared to be graciously visited with a glorious revival of religion. Hundreds were received into christian communion. But among those hundreds, it was observed there was scarcely a single soul of the colored population. In view of that fact, a gentleman of high standing in the city, himself a subject of that gracious work, was led to inquire where are my servants? Shall I do nothing to direct them to the same Saviour, whom I have found so precious? Shall they be neglected, forgotten, and despised; and that too merely because they are black? Something must be done for them. They ought to have a preacher expressly for themselves. He communicated his thoughts to a friend, who intimated a probability of his being able to furnish a house of worship. Other leading men were consulted, entered into his views, and as far as words were concerned, heartily approbated the plan. There it rested for several weeks. No one appeared willing to take the lead, were merely prepared to *fall in*. The first mentioned gentleman engaged a clergyman on his own responsibility, to labor among them, as an experiment. Six months of the time have passed away. It has only partially succeeded. The only reason was, the want of a permanent place of meeting; the house relied upon not being accessable owing to peculiar circumstances. The plan was, to afford them regular Sabbath services, a weekly lecture, prayer-meeting, Bible class, Catechism, Sabbath School, and Temperance Society. All these have been attempted. The Sabbath School presents the most encouraging aspect. The regular afternoon attendance, during the summer, has been 150, seldom less. The majority are adults. The main object has been, to bring them under religious influence, by teaching them to pray, to commit the catechism, to listen to the explanation of parables, and to receive the benefit of personal religious conversation. This is done for upwards of four hours every Sabbath—two in the morning, and two or three in the afternoon. In the first class there are upwards of 20 who (with a few exceptions) can read the Bible fluently, without hesitation or stammering. The whole number able to read is between 50 and 60. An equal number have been supplied with Brown's Catechism; of which, some who cannot read, commit one page a week, those of the first class commit four pages; some of them, without missing a single word. The meaning of the answers is explained to them as they proceed. Religious historical tracts are sometimes given them, and are invariably received with lively expressions of gratitude and affection. All are encouraged to commit the Lord's prayer. The teachers, during school hours, are particular to address their scholars individually, in a simple and affectionate manner, on such subjects as at once instruct, and persuade. In addition to this, their minister, who is superintendant, converses personally with each scholar, and by questions, encouragements, and exhortations, urges upon every one—the one great concern, *preparation for death*, by loving and serving the good God of heaven and earth, who gives them life, and food, and all things richly to enjoy. At the close of the school, they are addressed in a plain and affectionate manner for about half an hour, on some instructive portion of scripture, and then dismissed with prayer. How much good has been done, cannot be determined. The Bible engages it shall not be lost. It is merely stated, that all the attention paid them, is received with gratitude. Marked attention is given to every address. The order in school is good. The Female department, is almost exclusively managed by a few young ladies in the city, of superior intelligence, and christian behevolence, whose hearts are engaged in the work. With respect to that department, the writer hesitates not to say—there is not a better conducted Sabbath School of the kind any where, where there is less noise, and more serious, and affectionate attention. The reason the school has not trebled in numbers, is because there is not a suitable house, and a sufficient number of teachers.

The house now occupied, is soon to be appropriated to another purpose. And unless another engagement, the school be disbanded, and the teacher is at once procured, the minister must close whole plan forthwith abandoned. The attempt can never be made in this city under more favorable circumstances than at present. If it fails now, it will have a withering influence on every future effort. But what shall be done to give it the necessary support? All that is wanted, is a suitable house; which, it is supposed, can be procured for eight hundred dollars. For this purpose, the writer, who is known to the Editor, pledges himself responsible for

One Hundred Dollars,

On the following conditions.

That seven other individuals become responsible for an equal sum, each.

That their names be handed to the Editor of the Luminary by the 20th of the present month.

That it be paid in one month thereafter, if a house can be bought; or as soon as one can be built, to a Treasurer, duly authorised.

Christian Friends—

The appeal is thus urgent, in order that the present operations may not be discontinued for a single week, and that a suitable house may be obtained, before the setting in of winter. You have now an opportunity of conferring upon the blacks of your city a lasting favor. If you have any love for a wretched, degraded, human creature, if you have one feeling of sympathy for the oppressed negro, if you have one tear of pity to shed for the woes of Afric's helpless children—to that love,' to that sympathy, to that tear of pity, I appeal to-day. And for the honor of your city, for the sake of humanity, let not that appeal be made in vain. But to that appeal do you but only fail to respond without delay, and the poor friendless negro, shall still grope his way in darkness, far from God, and hope, and heaven; and with those of his own age, and kindred race, shall swell the living tide of lost immortals; bearing upon each successive wave, its yearly tribute of thousands upon thousands, to the fiery billows of undying woe. Q.

Lexington, Oct. 1st, 1834.

Native Christians in India.—The London Christian Observer for June, 1834, remarks, that the Bishop of Calcutta (the Rev. D. Wilson) "has determined that the distinction of *caste* must be abandoned immediately among native Christians. "The gospel," says the Bishop, "recognises no distinctions such as those of castes imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other." This is a very important step on the part of Bishop Wilson, and must, we think, have a very important effect upon this part of the population of British India.

Public Worship.—*The way to do it.*—I will tell you what one committee man has done; and if he does not live in Boston, it is no matter. He thought he was a committee man, appointed by the Lord Jesus Christ, to look after people to attend public worship. He owned three pews in a meeting-house. He rented two *very low, on condition*, that they who hired should keep them filled; and they are filled. Then he said to another family, "Come to worship God." And they answered, "We have no place to sit." He said, "Come and sit with me, come, do come." And they said, "We will come." Now, said the committee man, to the man of the house who had said, "We will come," "all the women will fill the pew, so come with me and sit in the gallery, where there is room and to spare." So they agreed; and they sit in the gallery. Seven persons, who have not been in the habit of going to worship, on the Sabbath, now go with regularity, by what this one committee man has done. Now will those thirty or forty committee men of the Evangelical churches go and do likewise? and will every committee man, whom our Lord Jesus Christ has appointed, go and do likewise? —*Boston Recorder.*

Second Annual Report of the Western Foreign Missionary Society.

Organization of the Society.—This institution, whose object is, to aid in conveying the gospel to pagan and anti-christian portions of the globe, was organized by the authority of the Synod of Pittsburgh, in November, 1831. Its organization is ecclesiastical: its board of directors, to whom the appointment of all its executive officers and the superintendence of its concerns belongs, being chosen, a part of them by the Synod, (while the society remains in its bounds,) and the remainder by the several presbyteries connected with the society. The synod elect two ministers and two elders annually, to serve three years; and each presbytery belonging to the society appoints one minister and one elder, to serve for two years.—The annual meetings are to be held at any place which the board may appoint, and no alterations in the constitution can be made without the concurrence of a majority of the presbyteries connected with the society.

Missions.—The society has three missions.—One is in northern India, connected with which are Rev. John C. Lowrie, Rev. William Reed, and Mrs. Reed. Mrs. Lowrie died in Calcutta, on her way to the site of the mission. Lahore, a country inhabited by the Seiks, between the 28th and 32d degrees of north latitude, is the field selected for this mission. The society have resolved to reinforce the mission by sending to it next fall Rev. Messrs. Wilson and Newton.

Another field occupied by the society is western Africa, including Liberia and the natives in the vicinity. Connected with this mission are Rev. Messrs. J. B. Pinney, John Cloud, and Matthew Laird, with Mrs. Laird and Mr. John Temple, a colored man and a candidate for the ministry.*

The third mission is among the Wea Indians, near the western line of the State of Missouri, and a short distance south of the Missouri river. The influence of the mission is expected to extend to some other small tribes in the vicinity. The missionaries proceeded to these several posts during the last year.

The executive committee have resolved to commence a mission at Triest, in Austria, at the head of the Adriatic Gulf; another in Asia Minor; and another in China.

Financial Affairs.—The total receipts, during the past year, have amounted to $16,296 46; and the disbursements, to $15,369 44.—*Missionary Herald.*

*Since the issuing of the report the afflictive intelligence has been received, that Rev. Messrs. Laird and Cloud, and Mrs. Laird have been called from their labors by death.

From the Connecticut Observer.

'A More Excellent Way.'

We can scarcely take up one of the many religious papers on our exchange list, without meeting the spirit of party and contention. The religious world seems bent on division. Even bodies of men, and denominations, that have walked together in love and peace from the beginning, show signs of discord. The heart is pained at the sight of brethren 'falling out by the way'—and that not only in the Congregational and Presbyterian, but also in other denominations. What does it all mean? Will not christian brethren ask themselves, 'What does it all mean?'—If we regard the signs of the times, there never was a period when union among the real followers of Christ, in this country, seemed more essential. Infidelity is, on all sides, acknowledged to be making great efforts, and advancing with alarming strides, in our land. Universalism never was exerting itself with equal energy. Romanism is coming in upon us like a flood;—it is no fiction gotten up for effect—it is solemn and alarming reality—and those who are now reading each other for minor differences of opinion, may find it so, when they both alike are struggling in the deadly grasp of the monster. The Sabbath is trampled down, and it will soon be too late to begin efforts to raise it from the dust.

To turn from the religious to the political world—the elements of danger every where met our eyes. There are enough points of difference which cannot be long avoided, to render the existence of our government doubtful, even with united hearts and united counsels. Yet men fan the flames of discord as if all was safe—they scatter about 'fire-brands, arrows and death,' as if in mere 'sport.'

What does it all mean? Has God, in righteous indignation, given up our country to ruin? Has he decreed that the privileges we have abused, should be torn in pieces by our own hands, and made our nation its own executioner! It does almost seem to us as if the divisions so prevalent, in every part of our country, and in every denomination, and body of men, are unnatural—are evidence of judicial blindness, or of the workings of the adversary. Men contend as if they loved contention—as if they did not wish to agree—as if they sought not 'the things which make for peace,' but the things which will exasperate and prolong controversy. In such a time as the present, why is this so! We will not affirm what is the reason, but we will say, that if infidelity—if Romanism—if opposition to missions and benevolent institutions—if enmity to the progress of revivals and the cause of Christ, could diffuse what spirit they please in our country, the present state of things would not be very materially changed. With united voice they would say, "So we would have it'—'So our interests require it should be.'

There is much good sense and good feeling in the following remarks in Bishop Wilson's Analogy. And they are not altogether unsuited to the times.

"We are placed in this world in a mysterious and progressive state of things. Darkness and ignorance hang over much of our path.—Charity is therefore our peculiar duty in such circumstances. Even the truths most directly practical and fundamental, touch on others which are less clearly revealed. To attain uniformity of opinion on all subordinate points, is a hopeless pursuit. The education of different men, their prejudices, their various talents and advantages—the party-spirit, the unfavourable habits, and the defective measures of religious attainments which are found amongst them—the mere ambiguity of language will constantly occasion a diversity, a great diversity of judgments. The only healing measures in the midst of these disorders, is the spirit of love—love which rejoices to hope the best of others, which interprets favourably doubtful matters, which seeks the real welfare and happiness of all—love which bears and forbears, which reconciles and softens, which unites and binds together, which consoles and blesses the hearts where it reigns. It is by this divine principle that we shall most dispose persons of various sentiments to act in concert with us. It is this which neutralizes and disarms opposition. It is this which tends both to lessen the amount of our differences, and to take away almost all the evil of those which remain. Persons who cannot altogether think alike, may join in mutual love and good-will—may act as one in points out of controversy—many grant cheerfully the freedom of judgment which they themselves require—may aim at narrowing, instead of extending and widening the grounds of separation; and may believe others to be guided by a similar conviction with themselves. It is surprising how rapidly controversies would die away, if this course were pursued! The questions on which real Christians substantially agree, are infinitely more important to them, and more clear in themselves, than those on which they differ. Let us then reserve our zeal and fervour for these uncontested matters. They demand all our concern—all our time—all our care. It is the magnifying of other points, beyond all reason, and beyond Scripture, which has occasioned the divisions in the church."

Gum Elastic Dress.—A city correspondent of the Boston Atlas describes an India rubber dress from the Roxbury manufactory, by which a person is enabled to descend in the water for the search of property. It was tried by a Mr. Norcross lately, in endeavouring to recover some coal which sunk in the river at Boston in consequence of the wharf giving way beneath it. "From the perfect construction of the dress, the person is kept completely dry—is at liberty to use his hands, and to walk on the bed of the river under any depth of water; having a free supply of air by means of tubes, the person can remain under water six hours at a time."

Curious Discoveries in Greece.—A letter from Athens states, that during some recent excavations on the ground on which the battle of Chæronea was fought, there had been found the colossal lion which the Thebans erected to the memory of their countrymen who perished in the conflict. Several curious monuments of antiquity have also been discovered at Kydnos and Delos, and have been deposited in the Greek Museum.—*Alex. Gaz.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 8, 1834.

To CORRESPONDENTS.—The Temperance Speech by W. has come to hand, but we have not yet had leisure to peruse it. It shall receive due attention. The Editor's ill health has prevented a notice of the last communication of "Aristobulus." If Providence permit, we shall pay him our respects next week. "C." in our next.

Faculty of Centre College—Immediate Abolition.

We have had inquiries addressed to us several times lately respecting the sentiments of the Faculty of Centre College relative to the subject of Abolition. It appears that the opinion has somehow gone abroad, that the Faculty of the College hold the same sentiments on this subject which have been recently advocated by Mr. J. G. Birney of Mercer county, in several publications. We presume this idea has originated from the fact, that at one time it was known that the Trustees of the College had it in contemplation to tender to Mr. B. a Professorship in the Institution. Some appear to have been under the impression that Mr. Birney was already connected with the College, and hence they strangely enough inferred, in the face of a palpable *non sequiter*, even if such had been the case, that *the Faculty* were Abolitionists! We are happy to be able to set our friends and the friends of Centre College right on this subject. We state on authority which may be relied on, that President Young, so far from being an Abolitionist, has, on several public occasions, opposed the doctrine of immediate universal emanciaption. The rest of the Faculty fully accord with the President in these sentiments. We take pleasure in stating, however, that the whole Faculty are the well known enemies to the perpetuation of slavery, and desire that means should be adopted for its gradual extinction.

We give below an extract from a letter of Mr. Birney to the Editor of the New-York *Emancipator*, which appears in that print, under date of September 29. It appears that the Editor of the Emancipator had published, unintentionally, some erroneous statements respecting Mr. B. which the letter from which we quote was designed to correct. We deem it unnecessary to extract any thing more than the paragraph respecting Mr. Birney's proposed connexion with Centre College.

"Since my return to this State, there has been no *official* or *formal* offer to me of the Professorship of Political Economy, Rhetoric and Belles Letters in Centre College. It was, I believe, the understanding of the Board of Trustees, of which I am myself a member, that, during the absence of Professor Green [who filled the above chair] in Europe, whither he was soon to depart, and where, it was expected, he would remain some eighteen months or two years, I should be elected, *ad interim*, to his station, with the inducement, that my situation in the college would, almost without doubt, be made permanent. About the time Prof. Green's duties in the college were to cease, previously to his setting out, *Abolition* began to be much talked of, and its progress deprecated. I thought it not improbable, that my decided opinions on this subject, might, if fully known to the rest of the Trustees, have some influence on their minds in reference to the station I was about to assume in the college. I therefore [being necessarily absent myself, at this juncture] left it to the discretion of President Young, to whom my opinions on slavery and abolition were fully known, whether or not, he would bring them up to the consideration of the other Trustees, before I should become formally connected with the institutinn. This he thought it his duty to do; and so far as I have been informed, it was the unanimous opinion of those he consulted, that my connexion with the college as a Professor, under such circumstances, would be injurious to it, especially in the estimation of the slave-holding community upon which it had chiefly to rely for pupils.—As I voluntarily submitted the case to these gentlemen, I have made no complaint of their decision. It has made no alteration in my friendly feelings towards them—nor, as I believe, in theirs towards me."

The Spanish Church.

It is stated in a late number of a Madrid paper, that the number of buildings appropriated to religious purposes in Spain, is 28,249; that the number of the clergy is 159,322; and that of the friars and nuns 96,878. The entire amount of the ecclesiastical revenue is calculated to be 50,000,000 of dollars.

Late intelligence from Spain represents the great mass of the people as being much excited against the monastic establishments. We published an account a short time since of an attack on three of the monasteries and the massacre of several monks. The popular odium appears to be particularly directed against the Jesuits. The tendency of such movements in Europe is already beginning to be plainly discernible in our own country. The transfer of the Romish power to the United States is going on with a rapidity which should awaken the attention of every individual who professes to have any veneration for the pure principles of Protestant christianity. Let no Protestant attempt to excuse his lukewarmness on this subject, by saying they have as good a right as we, in this land of religious toleration, to propagate their faith. That is true. We cheerfully concede them the right; but can that furnish a justification for the conduct of such Protestants as aid them in the prosecution of their well laid plans, instead of using every lawful means to weaken the fearfully accumulating power of their influence on the religious character of our population?

Emancipation in the British Colonies.

The first of August last, the day designated for the abolition of slavery in the colonies of Great Britain, was celebrated as a jubilee in that country. Divine service was held in most of the churches of the Dissenters; the ministers of the established church appear not to have taken the same interest in the measure. A public dinner was provided, at which Lord Mulgrave, former governor of Jamaica, presided. Several negroes were present at the dinner, and mingled freely in the festivities of the occasion. One of them addressed the meeting with much applause. The principal speakers were O'Connell, the celebrated Irish orator, Lord Morpeth and Dr. Lushington.

Colleges.

We learn by an article in the *Quartsrly Register*, published at Boston, that the number of colleges in the United States is 59; the number of professors connected with them, 400; students in the classical departments, 4,110; and the whole number of students at colleges and professional schools, including theological, medical, and law students, 6670. In the New-England states there is one college student for every 1331 inhabitants. In the middle states, one for every 3465. In the southern states, one for every 7232. In the western states and territories, one for every 6060.

Temperance Items.

Several conventions of Temperance Societies have been held in Ohio within the last few months. At a convention at Lebanon, in Warren county, on the 19th of August, nine counties were fully represented. The "wine question," and the immorality of the traffic elicited much animated discussion. When the question was put on the latter: "Is the traffic immoral, and ought it to be discontinued!" there were found only *two* dissenting voices. The wine question was disposed of in the following manner:

"*Resolved*, That it be recommended to the friends of Temperance to abstain from the use of wine and other intoxicating liquors."

The Western Temperance Almanac, for 1835, published at Cincinnati, contains some appalling statistics furnished by the Hon. Judge Wright of that city, relative to pauperism and crime in Ohio. Among other startling facts, he mentions *one hundred* cases of divorce in that state in the year 1833, as originating in drunkenness; and *one thousand two hundred* criminal prosecutions, from the same cause. Since 1810, *twenty-two* cases of trial for murder have come under the observation of Judge W. Of these, *eighteen* originated in drunkenness. Judge Wright sums up the annual cost of selling ardent spirit in Ohio, including price of liquor, (without estimating the loss of time,) at *ten millions nine hundred and fifty thousand dollars!!!*

The late disaster on board the steamer, Lady of the Lake, by which six persons lost their lives, happened when the engineer was intoxicated, as proved before the jury of inquest.

A clergyman of Mifflin county, Pennsylvania,—we are sorry it is not stated of what denomination—has been dismissed for urging the claims of temperance on his people.

THE TRACT CAUSE IN ENGLAND.—The London Religious Tract Society is doubtless conducted on a more extensive scale than any similar institution in the world. The number of religious tracts and books it has put into circulation since its organization is almost incredible. We learn from a late publication, that the Society received from the sale of their publications last year, *one hundred and eighty-six thousand dollars.*

AGENTS.—It is stated in the Boston Recorder, that the number of agents for religious and charitable objects now in New-England, from the Valley of the Mississippi, is *seventeen*. The literary and religious institutions of the West already owe a debt of gratitude to our brethren of the Pilgrim-land which many years will not afford an opportunity to discharge. They have generously given us their sympathy, and meted out of their substance with no sparing hand.

THE PRESBYTERIAN PREACHER.—The number of this valuable work for the present month contains an excellent discourse from the pen of the Rev. Dr. Matthews, Professor of Theology in the Theological seminary at South Hanover, Indiana. It is founded on Jeremiah, 17: 9.—"The heart is deceitful above all things, and desperately wicked: who can know it!"

GERMAN TEMPERANCE ALMANAC.—A Temperance Almanac in the German language has been published by the Pennsylvania State Temperance Society, for circulation among the German population of that state.

Five Prussian divines of the Lutheran church have arrived in Amsterdam, to proceed as missionaries to the heathen. Three of them are destined for the southern part of Africa, the other two, for Borneo, in Asia.

In the British House of Peers there are more than sixty noblemen whose age exceeds "three score and ten years." Lord Stowell, the most aged member, is *eighty-nine*. There are several others whose ages vary from eighty to eighty-five.

ACKNOWLEDGEMENT.

Foreign Missions.—A. T. Skillman acknowledges the receipt of $4 12 1-2 cts., and a GOLD FINGER RING, with setts: Monthly Concert collection in McChord church, first Monday in October.

LETTER TO THE EDITOR.

Mount Vernon, Sept. 26th, 1834.

DEAR BROTHER,—As it is always cheering to the friends of the Redeemer to hear of his "stately steppings in his sanctuary," I have thought proper to write you about a very gracious work of God which has been going on in our church at Rockspring, in this neighborhood, for a week past, in a protracted meeting which Brothers Barnes and Dickson attended.

The preaching was chiefly directed to the heinous nature of sin in the sight of a pure and holy God, and the necessity of an immediate surrender of the heart unto Him. More powerful feeling I never witnessed on any subject amongst mankind, according to the number in attendance. At least one whole family (neither of whom had ever scarcely thought of their souls' welfare before) made a public profession of their acceptance of salvation through Christ. Thirty-five attached themselves to our (Presbyterian) church, and perhaps ten or fifteen more professed to have passed from death unto life. The last day of the meeting appeared the day of most power. The numbers that were invited together to be conversed with especially, and prayed for, increased from day to day. Eight members were added a short time before our meeting, making in all forty-three persons. The Lord has promised to cut the work short in righteousness, and He does seem to have made short work in the present instance. An over proportion of young men were taken in on the occasion. The work of the Lord is marvellous in our eyes, and to his name be all the glory.

Yours affectionately in Christ,
JAMES McCALL.

REVIVAL IN THE CONGREGATION OF ROCKSPRING, ROCKCASTLE COUNTY, KY.

Dear Brother Coons—I have lately been permitted to realize more strikingly than ever before, those beautiful expressions of the Evangelical Isaiah, chap. xxxv. 1. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." And again, verse 6: "For in the wilderness shall waters break out, and streams in the desert." *Our wilderness*, at least some spots of it, have lately been made to blossom, and the streams of salvation have been made to flow in the desert. Now although blossoms are not fruit, yet they always precede it, and we may hope the fruit will follow.

For the last two or three months, there have been more or less awakenings in the congregation of Rockspring, though supplied but very partially with the means of grace. About seven were added during the summer. Last Friday week a sacramental meeting commenced; during the evening service more than a usual degree of solemnity prevailed, and towards the close of the meeting, the *anxious* were invited to come forward; when, to the great surprise of the christians present, every individual in the house, except one, pressed forward to ask the prayers of God's people. Christians from this moment began to pray with more engagedness of soul; former differences between them were buried in view of this display of divine love; and the work commenced with power.

The meeting was kept up with undiminished interest until the Thursday following, and could those who were engaged in the labors of the sanctuary have held out, the meeting might have been continued during the remainder of the week. Great harmony prevailed between the different denominations of christians present. The Regular Baptist, and Methodist brethren went hand in hand with us. Love and gratitude dissolved all hearts, and broke down all barriers to christian fellowship.

Thirty-five were added to our church during the meeting. Several entertain a hope of an interest in Christ, who will unite with the Regular Baptist, and Methodist churches, and a considerable number were more or less awakened, who had expressed hopes when the meeting closed. Thus is the Lord fulfilling his blessed promise, spoken by the Prophet Joel, and repeated by the Apostle Peter on the day of Pentecost, Acts ii: 17. "Not unto us O Lord, not unto us, but unto thy name, be all the glory forever."

In gospel bonds, your brother,
JAS. C. BARNES.

Lancaster, September 30th, 1834.

[COMMUNICATED.]

BROTHER COONS—Brother S. V. Marshall has requested me as Stated Clerk of Presbytery, to mention as an act of justice to himself, that the appearance of his name among the *Non Liquets* arose from a misunderstanding; and that he should have been recorded as forbearing to vote, not because he wished to avoid committing himself, but in compliance with the 35th of the "General Rules for judicatories," and a former resolution of this Presbytery, by which the *Moderator* is prevented from giving any but a casting vote. As I wish to be correct in small matters, I cheerfully comply with his request, and leave this statement at your disposal. R. DAVIDSON.

October 4th, 1834.

FOREIGN NEWS.

From London papers to August 17th.

The news from Spain was highly favorable to the success of the Queen's troops. Don Carlos and the insurgents were retreating before Gen. Rodil, and there was a good prospect that the civil war would soon be terminated. Gen. Rodil entered Elisondo, the court-town of Don Carlos, on the 6th at the head of 7,000 men. Don Carlos fled, taking the direction of Leyza.

The British Parliament was prorogued on the 15th.

In the House of Lords, August 11th, after an animated debate, the Irish tithes bill was *refused a second reading*, by a vote of 189 to 122. Majority against the second reading, 67.

The Poor Laws amendment bill passed the House of Commons on the 8th, after some amendments.

The King gave his royal assent to the Church Temporalities (Ireland) bill, the Court of Chancery (Ireland) bill, the Registration of Voters (Scotland) bill, the South Australian Colonization bill, the Sale of Beer bill, and to several other bills.

Don Miguel was at Genoa on the 29th of July, and was said to be watching with intense interest the movements of Spain.

Lisbon and the interior of the country were said to be perfectly tranquil. On the 23d of July Don Pedro issued a decree, prohibiting the circulation of paper money after the 31st of August.

N. Dupin has baen elected President of the French Chamber of Deputies, having received 247 votes, out of 321.

A Constantinople letter of July 22d, states that the British fleet was cruising between Tenedos and Mytilene, off the Dardanelles. The plague was increasing to an alarming extent in the capital, but it had nearly disappeared at Smyrna.

The cholera had broken out at Gottenburg. Thirty persons died in one of the suburbs in the course of a few days, and seven or eight in the city. The same disease was quite prevalent in Dublin.

In Spain the cholera still continued to make awful ravages. The deaths among the higher and respectable classes are said to be frightfully numerous.—*N. Y. Obs.*

GREAT BRITAIN.

Hostility of the House of Lords to Reform.

A London paper of August 14th observes: "The feeling of the two houses towards each other at present, is such that the passing of any bill, however necessary, cannot be calculated on with any degree of certainty—the one house insists on some amendments, even of a trifling nature, the other House refuses to adopt them; the bill, in consequence, falls to the ground, and unless some understanding is come to on the subject, or the feelings of the Lords be rendered more consonant with public opinion, there is every probability of a total stop being put to legislation. Perhaps the sooner such a crisis arrives, the better; and then the question will come, which party, the Lords or the Commons, the representatives of the aristocracy, or the representatives of the great body of the people, are to give way. There can be no doubt about the party that began the contest; and seeing the opposition raised to every popular and liberal measure in a certain quarter, the Commons, actuated by the common feelings of human nature, are not to blame for resenting the manner in which they have been treated. There can be as little doubt about which party at last must yield. It has been already tried—the Reform Bill decided whether the Tory aristocracy or the people were the most powerful on that point; if a second trial takes place, a third will never be necessary, and a reform of the House of Lords will as certainly follow as a Reform of the House of Commons. * * * * *

In order to show how the voice of the representatives of the people has been disregarded, it is only necessary to refer to a few of the bills passed this session by great majorities, and sent up for the approbation of the other House. The Worwick Borough Bill, the Jews' Admission Bill, the admission of Dissenters to the Universities Bill, the Bribery at Elections Bill, the Cinque Ports Bill, the County Coroners' Bill, the Justice of Peace Bill, and the Irish Tithe Bill, have all been passed by great majorities, and all been uniformly rejected. Independently of these, there are a number of others which are no less important, and about which there is no less difference of opinion in the two Houses, such as the Local Courts Bill, the abolition of Pluralities and non-residence, the appropriation of the surplus of Irish Church Property, the abolition of Imprisonment for Debt, and the repeal of the law allowing Peers to vote by Proxy. Most of these are measures to which the public attach the greatest importance, and the Lords by refusing to accede to them, or even show a disposition to meet the other House half way, are accumulating on themselves a load of public odium, and preparing a spirit of resistance in the Commons of which they seem not at all aware, and of which no man can see the result.

First of August in London.

The London correspondent of the Journal of Commerce, says: "Connected with the subject of negro emancipation, I may as well observe that the first of August has been held as quite a fete day, both in the metropolis and the country. Most of the religious congregations devoted the whole day to prayer, and those among the admirers of this great and glorious act, whose religious feelings were not so predominant, spent the day, as I have said, in joy and festivity. Several noblemen and gentlemen dined together, and Lord Mulgrave, the late Governor of Jamaica, presided. Several negroes were present at the dinner, and were mingled with the distinguished company, in the most perfect fellowship. One of them addressed the meeting in a strain of the most powerful eloquence, and received the marked compliments of the noble chairman. These negroes were quite strangers to the company, but knowing that if they paid their guinea for a ticket, they had as much right there as the first noble in the land, they did so, and warmly greeted. This would never be tolerated in the United States. Time will, perhaps, do wonders even among the bitterest foes of the colored race, and before long induce them to exclaim: 'Brittania has triumphed—the negro is free.'"

SUMMARY.

Distressing Intelligence.—News has been received at Salem, by the owners of the brig Charles Doggett, from Capt. Batcheller, dated at Manilla, April 7, in which he gives the melancholy intelligence of his crew, 14 in number, having been attacked at the Feejee Islands, in Sept. by the natives, while employed on shore, and nine of their number killed, viz: Charles Smith, Wm. Horn, an Otaheitan seaman, and four others who had been left by other vessels that had visited the islands, and at the time of the attack were all in the employ of Capt. B. Those who escaped were all wounded. After an absence of 10 or 15 days, Bapt. B. returned to the place, when the natives restored the bodies of his deceased men. On his passage to Manillo, Capt. B. touched at the Pelew Islands, and was there attacked by several hundred natives, whom he beat off without any loss on his part except a Sandwich Island boy. The 2nd officer was thrown overboard in the skirmish, but was fortunately saved.

Miss Crandal's school for colored girls, in Canterburo, Ct., has been suspended. The building was attacked by a mob on the 19th inst. and several of the windows broken. The number of pupils was about twenty.

Saturday last, Sept. 11, was the time fixed on for the passage of the first boat through the locks, which connect the Miami Canal with the Ohio river. The boats had entered and within the third lock, with a number of ladies and gentlemen on board of them, and with a great concourse of people beside them, and following after, when just before the boats and the crowd had got to the 4th lock, the embarkment which formed one side of the canal gave away for a considerable length, and a great mass of water rushed out. It was indeed lucky that the boats had not reached that point, and that the great conoourse of people did not precede the boats. If the crowd had been on the embankment when it gave way, many lives must have been lost. As it was, there was no injury to life or limb. The body of a man was found in the lock after the water had passed out, who had been drowned the previous evening.—*Cin. Intel.*

BOSTON, Sept. 13.

Water.—Mr. Norcross was successful in his attempt at submarine navigation yesterday afternoon. Many spectators were present, probably fifteen hundred persons, who watched his proceedings with much interest. After affixing to his head the apparatus prepared for it, and fastening to it his India rubber dress, he descended where the water was about nine feet deep, and walked about at leasure on the bottom. He proceeded about a quarter of a mile in this way, doubtless to the great astonishment and terror of the native inhabitants of the deep, and the admiration of the spectators.

The Southern mail has brought us the news of the death of WILLIAM H. CRAWFORD, of Georgia; a distinguished citizen, whose name is familiar to all our readers, as having formerly filled a large space in the public eye. He is said to have died, some day in the week before last, at the house of a friend, a few miles from Elberton, to which place he was on his way to preside as Judge at the September term of the Superior Court for Egbert county.—*National Intelligencer, Sept. 26.*

Tremendous Freshet.—We have just been visited by the most tremendous freshet that ever occurred in this section of the country. Much rain had fallen previous to Thursday last, but on that night it rained in torrents, without a moment's intermission; in consequence of which, the water rose an unprecedeuted height. There is hardly a mill or a bridge standing within the distance we have heard from, and the injury done to the crops and stock is immense.—The long drought had previously burnt up the high lands, and our main dependence for bread was upon the low lands. This hope is now blasted, and we fear that we shall have pinching times next summer.

For several days, travelling was out of the question.—Stages could neither go or come, though the drivers made various attempts to force their way.

We fear that the flood has been general, and anxiously await intelligence from those sections watered by large streams.—*Raleigh, N. C. Register, Sept. 9th.*

The Postmaster at Georgetown, S. C. in a note to John M'Rae, Esq. Postmaster at Fayetteville, says the loss of property sustained by the late Toreado in that place, "will not be less than *one hundred thousand dollars*, independent of the Rice crops." Add to this the loss which must have occurred from the recent freshet and the destruction of property must be immense.

The Camden Journal of the 13th inst. says:—But a short time since, and from every section of the country, the most cheering accounts reached us in relation to the Cotton crops. Within the last two or three weeks, however, things to the South of us, have assumed a different aspect. Alabama in particular, (we learn from private letters) is suffering severely from various causes. An unprecedented drought in some parts, and the worm and caterpillar in others, are making, and have already made an almost total destruction.

In our own neighborhood, we are happy to state that in very few instances have such misfortunes befallen us; on the contrary, the crops are generally good.

The late freshet caused great destruction of crops on the low grounds of Roanoke. The water is said to have been six and a half feet higher than was ever before known.

Letters from Savannah by last Wednesday's mail furnish most melancholy details of the progress of Cholera on Savannah River. On only a few Plantations 300 Negroes have said to have died in two weeks. Some Plantations have lost from 14 to 40 hands, and almost all have abandoned their crops and removed their Negroes to the Pine Barren Land, which is said to prove a specific.

The Board of Health of Savannah, announce to their fellow-citizens, in their report of the 16th inst. 2 deaths by Cholera, and 2 new cases since their last report—all colored persons and brought from the country.

A letter, dated Rice Field, Savannah River, Sept. 17, states that out of twenty cases, which occurred on the place, under the charge of a French physician, only one death took place—all the others were on the recovery.

MARRIED—On Tuesday evening, Oct. 1st, by Rev. J. G. Simrall, Mr. ROBERT C. STONE, of Spencer county, to Miss SUSAN G. MAGUIRE, of this city.

In Bourbon county, on the 18th ult., by the Rev. Charles A. Campbell, Mr. —— PENDLETON, to Miss FRANCES McLEOD.

In Harrodsburg, on Thursday evening, Sept. 25, B. FRANKLIN HICKMAN, Esq. Attorney at Law, of Lawrenceburg, to Miss ARIANA CUNNINGHAM, daughter of the Rev. Robert Cunningham, of Tuscaloosa, Alabama.

DIED—On the 27th ult., at the residence of his son-in-law, Jesse Holsclaw, in Garrard county, Ky., JOHN KEMPER, Sen. in the 95th year of his age.

On Saturday, 27th ult. in Lancaster, Ky. Dr. ANTHONY HUNN, Sen., aged about 80 years.

Anniversary Week in Lexington.

The following anniversaries will be held in Lexington, the first week in November.

Temperance meeting on Tuesday, (4th,) at 7 o'clock, P. M.

Bible meeting on Wednesday, (5th) at 3 o'clock, P. M.

Home Mission meeting on Wednesday, (5th) at 7 o'clock, P. M.

Tract meeting on Thursday, (6th) at 3 o'clock, P. M.

Foreign Mission meeting on Thursday, (6th) at 7 o'clock, P. M.

Sabbath School meeting on Friday, (7th) at 3 o'clock, P. M

Education meeting on Friday, (7th) at 7 o'clock, P. M.

SECOND ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

The second annual meeting of the Foreign Missionary Society of the Valley of the Mississippi will be holden in the 1st Presbyterian Church in Lexington, on Thursday, 6th of November next, at 7 o'clock.

The officers, patrons and friends of the Society, are especially requested to attend.

Rev B. B. Wisner, D. D. of Boston, one of the Secretaries of the American Board of Commissioners for Foreign Missions, is expected to be present and take part in the exercises of the occasion.

Other distinguished individuals from the East may also be expected.

A. BULLARD, *S. F. M. S. V. M.*

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms. J. P. E.

October 8, 1834. 13-tf

DR. ABERNETHY'S

HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.

Lexington, October 1, 1834. 12-tf

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

CENTRE COLLEGE.

THE Winter Session will open on Thursday the 16th day of October next.

Rev. JOHN C. YOUNG, A. M. *President*, and Professor of Logic, Moral and Mental Philosophy, and Rhetoric.

JAMES M. BUCHANAN, A. M., Professor of Mathematics and Natural Philosophy.

Rev. WILLIAM L. BRECKINRIDGE, A. M., Professor of Ancient Languages.

Rev. LEWIS W GREEN, A. M., Professor of Belles-Lettres, and Political Economy.*

WM. Y. ALLEN, } Tutors and Teachers of
JOS. J. BULLOCK, } the Grammar School.

JAMES GRAHAM, Assistant Teacher of the Grammar School.

The expenses of an education at Centre College are perhaps lower than at any other College in the West or South. The common price of boarding, washing, and lodging, in private families, is $1 50 per week. If a student rooms in the College buildings, he pays $2 50 per session for room-rent, and can procure board in the town and immediate vicinity for from 87½ to $1 18¾ per week. The tuition fee is $15 per session in the College Proper, and $12 in the Preparatory Department. Persons educating for the Gospel Ministry and receiving assistance from any society, church, or benevolent individual, of any denomination of Christians, receive their tuition for $5 per session. L. MUNSELL, *S. B. T. C. C.*

Danville, Sept. 21, 1834. 11-4w

*Mr. Green, with the concurrence of the Board of Trustees, will be absent from the Institution during the ensuing year, which he is to spend in attendance on the Universities of Berlin and Hall in Germany. He resumes his place in the Instruction on his return. The duties of his department are, during his absence, assigned to the other members of the Faculty.

A CARD.

THE undersigned having closed his dealings in merchandize, in the city of Lexington, Ky., by a sale to his late partner, JAMES G. MCKINNEY, and being entitled to all debts due the firm up to this date, it becomes absolutely necessary for those indebted to make immediate payment. Those notes and accounts are under the management of J. S. Berryman for collection, and must be attended to. He has left them at the store for a few weeks.

E. U. BERRYMAN.

Lexington, Sept. 24th, 1834. 11-1m

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. McKINNEY.

E. U. BERRYMAN.

Sept. 24, 1834. 11-2m

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices.—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*

JAMES & BROTHER.

Lexington, Sept. 17, 1834. 10-tf

Turnpike Notice.

THE subscribers to the Lancaster, Danville and Nicholasville Turnpike Road, are requested to call and pay the first instalment, which fell due on the 19th inst. Attend to the same. JAS. G. McKINNEY, *Treas*

Sept. 24, 1834. 11-3w

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, September 10, 1834. 52-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, Septamber 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

From the Christian Mirror.

"The sweet Psalmist of Israel."

APOSTROPHE.

Had the bright lot been mine,
By thee to stand when thy blest spirit soar'd
And claim some boon of thine—
As one of old a parting gift implored,—
King, Conqueror, Prophet, Shepherd, Psalmist, Seer,
What gift would I have asked, and what have held most dear!

Would I have asked thy Crook?
Badge of thy pastoral and youthful lot—
And thought beside some brook,
In some sweet vine-begirt and sunny spot,
To find the joy poets have feigned to find—
Wide world and all its wo left blessedly behind!

Ah! not that Crook be mine,
If the aspirings of thy restless mind
Which with that Crook were thine
Must with my destiny be intertwined;
Even when a Shepherd-lad thou learn'd to know,
That scenes exempt from ill may not be found below.

Would it the Laurels be,
With which the maidens bound thy Victor-brow!
While Timbrels rang to thee—
"Saul hath his thousands slain, but tens of thousands thou!"
Nay—'twas a glorious not a blessed lot—
Jehovah gave it thee—those Laurels crave I not.

Thy royal Diadem,
With pain and toil and strife and struggle won?—
This too I'd leave to them
Who'd deem such strife and struggle nobly done—
Nay more—had wrought the sacrilegious deed,
Shunn'd by thyself, and bade "the Lord's anointed" bleed.

* * * * * * * *

Thou had'st a shepherd-lyre,
When thou "those few sheep" kept on Bethlehem's plains;
Lent by a Heavenly choir
It seemed to be, it pour'd such sacred strains,
And well the music of its sweet toned strings
Solaced thy feeling heart in all thy wanderings.

That was the Lyre whose fame
Call'd thee to kingly court and palace-hall,
From Sprites of evil name
Thy monarch's troubled soul to disenthral;
They caught the notes—they heard them swell and soar,
And shuddering flew from sounds they'd heard in Heaven before.

That was the Lyre that broke
The dawn's calm silence at Engedi's cave,
When every string awoke
And such sweet song to desert echo gave,
As Shepherd-minstrels since have failed to raise—
They wak'd with notes of prayer and slept to notes of praise.*

'Twas heard on Gilboa's height
In pathos deep as fills a mother's plaint;
'Twas heard that fatal night
When fell thy Son 'neath Treason's foul attaint—
Oh! then it breathed a spirit touching wail
Like the last sighs of him whose heart and spirit fail.

Hope burst like desert-springs,
In thy "disquieted" and "downcast" soul,
When the obedient strings
Breathed Invocation from its sweet control;
Aye, for it woo'd no fancied God's dull ear—
It sought "the God of Hope," and he hath ears to hear.

Each passion of thy heart
Found full expression from the wond'rous strings;
But thine the holier art
Through chequered scenes of all thy wanderings
Fit Hymns thy God to bring, on heart of fire,
And consecrate to Him the music of thy Lyre.

Oh! had the lot been mine
By thee to stand, when thy blest spirit soar'd,
And claim some boon of thine
As one of old a parting gift implored—
King, Conqu'ror, Prophet, Shepherd, Psalmist, Seer,
This Lyre would I have sought, and this have held most dear.

* Psalm 57th.

The Wine Question.

In our last we copied the letter of A. B. Johnson, Esq. to the President of the N. York State Temperance Society, on the subject of a resolution recommending abstinence from the use of wine, submitted to the consideration of the Temperance Convention, held at Utica, N. Y. The resolution, it will be recollected, was rejected by the Convention.—We now give an extract from the letter of Gerrit Smith, Esq. on this subject. After giving an account of the introduction of this subject into the Convention, he expresses the hope, that the resolution in question, should the subject be agitated in the meeting of the State Temperance Society, may pass without opposition, *to prevent the introduction of a much stronger one.* He states that the democracy of the Temperance Society, the farmers and the mechanics, are decidedly opposed to the use of wine; and that if the views of those who represent cities and large towns where wine drinking is fashionable, should prevail at the next anniversary of the State Temperance Society, a thundering condemnation will be uttered at the anniversary a year hence by the democracy of the State. In his remarks on this subject he proceeds as follows:—*South. Rel. Tel.*

"Now I beg you, my dear sir, not to suppose, that I think it right to bring wine drinking and rum drinking to the same level, or at all near to the same level; nor, that I think it right to charge gross inconsistency on those members of the temperance society who persist in drinking wine. I have merely stated what I deem to be the views on this subject of a vast majority of the members of the temperance society in this state;—views too, which I have no doubt will be carried out, and promptly and thoroughly so, in proportion as they are resisted. Had the mild resolution on this subject, offered to the Utica convention, prevailed, probably no stronger measure against wine drinking would have been adopted by our society for years. It is not very improbable indeed, that, in such a case, no stronger measures would ever have been adopted by it. Now, however, I begin to fear, that the excitement produced by the opposition to that resolution will not be allayed, until the prohibition of wine drinking shall be incorporated in the temperance pledge;—a measure which I have for years deprecated, and principally for the reason so forcibly stated in A. B. Johnson's letter, viz: that it will dilute the pledge, and equalize the offences of wine drinking and dram drinking. But, unpleasant as is my apprehension of this material change in the pledge, it is far less so, when I consider how often we err in prejuding the character of apprehended measures and events. When these measures come to be adopted, and those events are brought to pass, we frequently find ourselves under circumstances and lights and influences, so greatly changed from those under which we had made up our opinions, and so perfectly correspondent to these measures and events, as not only to reconcile us to them, but even to render us more confident of their fitness than we formerly were of the justness of our opposition to them. And thus both Mr. Johnson and I, though now we fear such a change in the temperance pledge, may nevertheless, in the revolution of things (et mutamur in illis) be found advocating that very change. Had I been told when the temperance reformation began, that its progress would soon interfere with the custom of offering wine to one's friends—a custom then deemed in the higher walks of life to be vital to hospitality and true politeness—I might have been very slow to fall in with it. But the year 1827 had scarcely passed away before this *impolite* reformation had driven the wine out of my house; and here I am in the year 1834, carried to such a pass of *fanaticism*, that, not for Johnson's bank would I suffer the deep wounds upon my conscience, which would be inflicted by my return to the practice of drinking even cider or strong beer.

I am personally acquainted with nearly all the delegates to the late Utica convention, who are opposed to the resolution in question. I presume no one of them drinks wine otherwise than very sparingly. Probably no one of them drinks it from a strong relish for it. Some of them drink it, because they think wine drinking not only innocent, but beneficial. But, most of them, no doubt, do no more than raise the glass to their lips in nominal compliance with a custom, which they would be glad to see abolished, but against which they have not yet mustered courage enough to set their faces. I know well how to sympathise with this last class of gentlemen; for it is but recently, only within the last year or two, that, after many trials, I became strong enough to break the iron bondage in which the usage of the polite would hold me. The confession may be surprising, and it may withal furnish you with a clue to a radical defect in my character, when I tell you, that in no instances in my life, did I ever have to summon so much moral courage, as when I at last succeeded in quarreling the wine decanter away from my table; and as again when, with still greater struggles, I was but just able to compass the resolution, that under all conceivable circumstances, and even when I should have to bear up the singularity of my abstinence against the rebuking example of every great and good man around me, I would, nevertheless, for conscience sake, say "No," to all invitations to drink wine. At the present time, it is comparatively easy for a person to abandon the use of wine; for he is countenanced and sustained in his change by multitudes of the wise and good, who have made the change before him.

The advocates of wine and ardent spirits equally rely on what is usually termed the "scriptural argument" for them. Although not strictly in place here, yet it may not be amiss to look for a moment at the "scriptural argument" for the use of the latter. It is not to be denied, that God did, at least on one occasion, expressly permit the Israelites to use "strong drink." What were the ingredients, and what was the nature of that "drink," and whether it was more or less hurtful than ardent spirit, we do not know. Perhaps it had some beneficial properties; and of all such, ardent spirit, as a drink, is found to be entirely destitute. We read in the same chapter of the Bible where we find this permission to use "strong drink," that God interdicted the eating of swine's flesh. Why he permitted the one and prohibited the other, we do not know. It was the divine policy to make the children of Israel "a peculiar people," and to maintain a separating wall between them and the Gentiles. This policy may account for many of the dealings of God with this people, and under this view, as well as others that might be taken of the subject, we readily see, that it would be wrong to suppose that God requires from us and allows to us all that He required of and allowed to the Israelites. If we suppose the contrary, and avail ourselves of this scriptural permission to indulge in ardent spirit, then does consistency plainly require, that we should also place ourselves under the inhibition referred to, and abstain from pork.

God's dealings with the Jews were suited to the infancy of the human family, or rather to the infancy of the church: and whilst, under the new dispensation, "the axe is laid unto the root of the trees," He seems in many cases under the old, but to have set limits to man's depravity. What, for instance, are the laws of Moses respecting slavery and divorce, but restriction and modifications of long established usages among the Jews! These laws, however, instead of implying the divine sanction of such usage, do rather imply, in addition to the great depravity from which these usages sprung, that exceeding "hardness of heart," which could only endure to have them controlled and bounded, instead of uprooted. "For the hardness of your heart he wrote you this precept." These usages were not "from the beginning." They came not with our first parents from the hand of the Lord. "God hath made man upright; but they have sought out many inventions."

Such reflections, whilst they should greatly weaken, if not utterly destroy our confidence in the "scriptural argument" in favor of the use of "strong drink," may not be wholly without use, when we canvass the "scriptural argument" for drinking wine. But in relation to wine, I pass them over; and for the sake of narrowing down the discussion, I will allow, what indeed I think the scriptures require me to allow, that, both under the old and new dispensations, it was right for the inhabitants of Canaan to drink wine—fermented perhaps, as well as unfermented. For this sake too, I will allow, that no objection is to be taken on account of the difference between the pure juice of the grape, that was drank by the inhabitants of Canaan, and the trash, which though often not having a particle of wine in it, makes up, within a small fraction, the whole amount of liquor drank in this country under that inviting and delusive name. I will allow all this, and still, in my judgment, there is no sound "scriptural argument" to show, that the people of the United States, in the circumstances into which they are brought, may innocently be wine drinkers. The morality of an act is affected by circumstances: and frequently the same act is decidedly moral or immoral, according to the different relations under which it is performed. The propriety, nay the imperative duty, of relinquishing in some circumstances the use of that, which it is ordinarily lawful to enjoy, and even that, the use of which our Saviour has clearly sanctioned, is not to be disputed. Paul could conceive of cases, in which his conscience would require him to relinquish, not wine merely, but even a primary article of food. One of the letters you put into my hands considers, if my memory serve me, (I may be wrong) the "Wine Resolution" as "slanderous to the Lord Jesus and condemnatory of the holy scriptures of God." Much more then did the Apostle's dissausion from wine under given circumstances, and his contingent resolution to abstain from "flesh while the world standeth" bring reproach on the life of that perfect Being, who both ate flesh and drank wine.

Were Paul now amongst us, surveying with his benevolent eyes our 400,000 drunkards, perishing, body and soul, at the rate nearly of a hundred a day, because their selfish countrymen refused to dry up the streams of intoxicating drinks, that course through the land, what think you, would he do! Would he contribute the influence of his example to keep open these streams of death, or to close them? If I have not greatly misjudged his self-denying spirit, he would go for the salvation of the poor drunkard, at any amount of personal sacrifice—accounting not even his life dear unto himself, so that he might accomplish it. The benevolent spirit that directs: "Look not every man on his own things, but every man also on the things of others"—the sympathy that exclaims, "Who is weak and I am not weak! who is offended and I burn not!"—leave me at no loss to determine on which side Paul would be found in this division of our temperance ranks. And were the Saviour again on earth, and working miracles amidst the precious Temperance Reformation, on which he has poured out his blessing without measure, and amidst our 400,000 drunkards, to whose recovery from the unfathomable depths of their wretchedness and ruin fermented drinks would still be fatal, even after stronger drinks had been banished—how infinitely more probable it is, that he would convert wine into water than water into wine!"

Circulation of Books.

An original, Christian literature, in this country, is consistent with a diligent attention to foreign modern literature. Some men imagine that the great object—the acquisition of an American literature—could be accomplished, if we were to prohibit the importation of all books from London:—that if we were left to work our own stock, independent of the intellectual warehouses on the other side of the waters, new forms of beauty and grandeur would spring from beneath our wonder-working hands. But is the case thus? Is a literary monopoly, any where, a good thing? Does the fact that we have but a scanty original literature, show that the booksellers in St. Paul's church-yard and Piccadilly are the cause? No: let the gates of knowledge be opened wide into every land. If better books can be made in England than we can make, let us have them. We need the productions of the British press in order to maintain the English language in its purity. It is of inestimable service for us to have reviews there. If any one thinks that we are in no danger, let him read the Biography of the Signers of the Declaration of Independence. Our best models, what we call thoroughly native American works, were written by men well versed in English literature. Some of the admired state papers, of the early years of our revolutionary struggle were written by such men as Wilson and Witherspoon, men who were educated at the British universities. In later days, such writers as Dennie of the Port Folio, Professor Frieshie, and the late Mr. Evarts, were thoroughly conversant with the English literature. Our most eminent living statesmen now devote two months out of the twelve to these same studies.

Instead, therefore, of decrying the models of taste and genius of past ages, and of other countries, it is our wisdom to study them patiently and thoroughly. This is not slavery. This is no degrading subjection to the models of artiquity which will cramp our genius.

Instead of placing a prohibition on foreign books, would that our presses teemed with the thoughts of Pascal, and of bishop Beveridge, and of Thomas Adam, and of John Howe. It is the borrowers, it is the second rate authors, who complain of the effect of the introduction of English books—men who draw their resources from the shallows and flats of Alison and Hugh Blair, and never come within reach of the gigantic shadows of John Howe and of Joseph Butler.—*American Quarterly Register*

Questions for the Sick.

1. Have you reflected on the design of God, in afflicting men with sickness, and especially in his afflicting *you?*

2. Have you reflected on the cause of sickness and of death? How came they into our world?

3. Are your thoughts absorbed in concerns for your recovery, or do you devoutly leave the issue of your sickness to the will of God!

4. What holy resolutions have you formed in the strength of the Lord, to be more watchful against sin, and more diligent in duty, if God shall be pleased to restore you to health?

5. Have you thought so seriously of death, as to make a due preparation for it, in your domestic affairs, in your secular business, and, above all, in the concerns of your soul?

6. What are the evidences of the pardon of your sins, of a living faith in Christ, and of your being an heir of glory?

7. How are you endeavoring to improve your sickness to the spiritual benefit of yourself and of your friends?

8. Would death be a loss or a gain to you?—And from what considerations do you form your opinion on this momentous subject.

Living unto Christ.

To put on the name of Christ, and not walk in the ways of Christ, what is it but to prevaricate with God?

He who sincerely prays to God through Christ, will seek to live to God by Christ.

It is not the outward profession of Christianity, but the inward power of it, that avails with God.

He that has tasted the bitterness of sin, will fear to commit it; and he that has felt the sweetness of mercy, will fear to offend against it.

The guilt of one sin is a greater misery to the follower of Christ, than the burden of a thousand crosses.

Repentance is the greatest honor, next to innocence.

He who seldom thinks of Christ, is not likely to imitate his holy example, the way to hit a mark is to keep the eye steadily fixed upon it.

Internal conformity to the grace and holiness of Christ, is the fundamental design of a Christian life.

The loadstone draws all the iron and steel that comes near to it, and then communicates of its own virtue to that which it draws. And if by grace we come near to Christ, he will not only draw us to himself, but communicate to us of his divine properties and attributes.—*Churchman's Almanac for* 1835.

Molasses from Potatoes.—The Cleaveland (Ohio) Advertiser of August 22d, says that a small quantity of molasses was brought to that village last week from Medina county, manufactured from potatoes. Eleven quarts of thick molasses were procured from a bushel and three pecks of potatoes. The flavour is pleasant, and the article equal in every respect to West India Molasses. The process of manufacturing is said to be simple, and not expensive.

Children's Department.

My Mother.

With whatever respect and admiration a child may regard a father, whose example has called forth his energies, and animated him in his various pursuits, he turns with greater affection, and intenser love, to a kind-hearted mother. The same emotion follows him through life, and when the changing vicissitudes of after years have removed his parents from him, seldom does the remembrance of his mother occur to his mind, unaccompanied by the most affectionate recollections.

Show me a man, though his brow be furrowed, and his hair grey, who has forgotten his mother, and I shall suspect that his memory is impaired, or that a hard heart is beating in his bosom. "My Mother," is an expression of music and melody, that takes us back again to the days of our childhood: places us once more kneeling in the soft lap of a tender parent, and lifts, up our little hands in morning and evening prayer.

For my own part, I never think of my mother, without thinking, at the same time, of unnumbered kindnesses, exercised not towards me only, but to all around her. From my earliest years I can remember that the moment her eye caught the common beggar, her hand mechanically fumbled in her pocket. No shoeless and stockingless woman, with her cluster of dirty children, could pass unnoticed by her, and no weary and wayworn traveller could rest on the milestone opposite our habitation, without being beckoned across to satisfy his hunger and his thirst. No doubt she assisted many who were unworthy, for she relieved all within her influence.

"Careless their merits or their faults to scan,
Her pity gave ere charity began."

Had her kindness, like that of many, been confined to good counsel, or the mere act of giving what she had to bestow, it would not have been that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." Her benevolence was uniform, and unceasing; it was a part of her character. In benefiting another, difficulty only increased her desire and determination to be useful. She was one who "searched out" the cause that she knew not; her pen addressed the peer, and her feet trod the threshold of the pauper, with equal alacrity in the cause of charity. To be occupied in relieving the poor, and pleading the cause of the friendless, was medicine to her body and mind.

No child could cry, no accident take place, no sickness occur, without my mother hastening off to render assistance. She had her piques, and her prejudices, but kindness was the reigning emotion of her heart.

Reader, if you think that I have said enough, bear with me; remember, I am speaking of my mother.

Among the many sons and daughters of affliction whose hearts were made glad, by her benevolence, was a poor widow of the name of Winn, who resided in an alms' house; my mother had known her in her childhood. Often have I gazed on the aged women, as she shaped her tottering steps, leaning on a stick, towards our dwelling. A weekly allowance, a kind welcome, and a good dinner, once a week, were hers to the close of her existence. She had a grateful heart, and the blessing of she who was "ready to perish," literally rested on my mother.

I could weary you with instances of my mother's kindness of heart; one more, and I have done.

One day, when my mother, with her trowel in her hand, was busily engaged among the shrubs and flowers of her little garden, and listening with pleasure to the sound of a band of music, which poured a cheerful air from a neighboring barrack yard, where a troop or two of soldiers were quartered; a neighbour stepped into the garden to tell her, that a soldier was then being flogged, and that the band only played to drown the cries of the suffering offender. Not a word was spoken by my agitated parent, down dropped her trowel on the ground, and away she ran into the house, shutting herself up, and bursting into tears. The garden was forgotten, the pleasure had vanished, and music had turned into mourning in the bosom of my mother.

Reader! have you a mother? If you have, call to mind her forbearance, her kindness, her love. Try also to return them by acts of affection, that when the future years shall arrive, when the green sod shall be springing over the resting place of a kind-hearted parent, you may feel no accusing pang when you hear the endearing expression, my mother.

JAMES MARCH,
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of
Fancy & Windsor Chairs,
Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.
A. T. SKILLMAN.
Lexington, June 17, 1834.

Transylvania University.
MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March.* The courses are:
Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,
C. W. SHORT, M. D., *Dean.*
Lexington, August 6, 1834. 4-3m

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or, single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offeredlow for cash by the subscriber. CHR. WALLACE.
Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of
LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.
A. T. SKILLMAN.

TRUSSES.
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The aboye articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

VAN DOREN'S COLLEGIATE INSTITUTE,
For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.
Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.
Lexington, Ky. July 16, 1834. 1-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c.
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1824.

NEW CHEAP STORE.
Opposite the Masonic Hall, Main-St. Lexington.
J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*
WILL BE SOLD AT COST, HIS STOCK OF
Queensware and Glassware.
Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.
Lexington, June 2, 1834. 51-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble six pence to a slow shilling."
March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf